Vol. L. No. 2 February, 1914

The Ecclesiastical Review

Monthly Publication for the Clergy Cum Approbatione Superiorum

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AMERICAN ECCLESIASTICAL REVIEW
1305 Arch Street THE DOLPHIN PRESS Philadelphia, Pa.

Copyright, 1914: American Ecclesiastical Review—The Dolphin Press
Subscription Price: United States and Canada, $3 50; Foreign, 15 shillings ($3.65)
London, England: R. & T. Washbourne, 4 Paternoster Row Melbourne Australia: W. P. Linehan, 309 Little Collins St.
Entered, 5 June, 1889, as Second Class Matter, Post Office at Philadelphia, Pa. under Act of 3 March, 1879

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American Ecclesiastical Review
The Dolphin Press
1305 Arch Street Philadelphia, Pa.

THE ECCLESIASTICAL REVIEW

FIFTH SERIES.—VOL. X.—(L).—FEBRUARY, 1914.—NO. 2.

HEBREW IN OUR SEMINARIES.

IN the September issue of the REVIEW, Dr. Quinn pointed out the necessity of a certain number of specialists in classical and Hellenistic Greek to supply the present demand for more positive theology. It may prove of some interest to the readers of the REVIEW to have also a few words on the study of Hebrew. This subject, it is true, is not new; it is treated in most Introductions to the study of Scripture, and has been discussed especially by Professor H. Hyvernat in the *Catholic University Bulletin* (July, 1898), under the title, "The Place of Hebrew in the Programs of our Seminaries." The present article, however, will find its justification in the invitation extended to the members of the Catholic Educational Association to carry on the work of the New Orleans Convention through the columns of THE ECCLESIASTICAL REVIEW.

I.

It would be useless and irrational to urge students to take up the study of Hebrew without briefly calling their attention to the main reasons which make this study highly desirable and in some cases absolutely necessary. The task of creating conviction regarding this necessity is all the more difficult, because probably no other branch of the ecclesiastical curriculum has been so persistently discredited among our students and among our clergy. Arguing from the fact that they never have had any use for the little Hebrew they were made to learn at the seminary, priests in the active ministry

are apt to deny the usefulness of Hebrew altogether, and to advise their younger friends not to study it. It may be well enough, they may grant, for a few men whose minds are more theoretical than practical and who have nothing else to do, to devote their time and energies to such an unnecessary branch of knowledge; but, generally speaking, Hebrew is not practical and should be banished entirely from the seminary curriculum. If any one wishes to pursue the study of Hebrew, let him do so at the University.

Apparently, weighty reasons can be adduced in justification of such a stand against Hebrew. We have grown wise from the experience of the past. It is an open secret that a few millions of our people have been lost to the faith because they had no priests to minister to their spiritual wants; the same conditions still prevail in many quarters. The cry should have been then, and should be now, for more priests, even though they be not so well equipped with theoretical mental training. This in fact was the trend of the Bishops' remarks in the Convention of the Catholic Educational Association at New Orleans.[1] They ask for priests with sound practical knowledge and a true missionary spirit; and they want them as quickly as possible, because they are in sore need of their services. Hence, it seems that the time devoted to Hebrew would be far better employed in studying some modern language which the missionary priest may need in his ministry; it seems further that every hour spent in such a study is stolen from the Catholics who are anxiously awaiting the arrival of a priest in their midst.

Such are the present conditions; we must take them as they are, for it is not in our power to change them; consequently, much of the plea against Hebrew seems to be well founded, much of the disrepute in which it is held seems to be well merited.

In speaking of Hebrew we intend to consider it in the light of the needs of the American Church at large, leaving out of consideration local conditions and special needs which for the time being may make it impossible to give to Hebrew the place that it should have logically in the plan of ecclesiastical

[1] See *Report*, p. 475.

studies. Hence, let it be well understood that, whilst advocating the study of Hebrew, we have no wish to foist it indiscriminately upon every clerical student, whether he is destined to work in missionary districts or belongs to a diocese that can spare him from the active ministry and let him train himself for an intellectual vocation among his fellowmen.

To forestall further all possible misunderstanding, we wish to state at the outset that it is not our intention to represent Hebrew as of equal importance for all. We must have Orientalists and therefore we must prepare and develop them, but not everybody is called upon to be an Orientalist. There are other fields to be cultivated, and other positions to be strengthened. Since the same man cannot do everything, it is necessary to apportion the work so as to offer an unbroken front, to have always in our ranks leaders able to enlighten an honest inquirer. In every branch of knowledge we must have specialists in sufficient number to do for us what we cannot do ourselves, or at least what we cannot do so well. Consequently, we must have men well versed in Oriental languages, to deal for us with the problems of Scripture and, to a certain extent, of Theology. "Sacrae Scripturae magistris necesse est atque theologos addecet eas linguas cognitas habere quibus libri canonici sunt primitus ab agiographis exarati." [2]

How many of the comparatively few men that devote their lives to the study of Sacred Scripture fulfil the requirements laid down by the two Pontiffs just quoted? The fact is that it is impossible for one who aims at being a professional Scripturist to do justice to his calling, unless he has studied scientifically the original languages of the Bible, — Hebrew, Aramaic, and Greek.

To realize better the importance of Oriental languages, it may be well to make a distinction between (1) the study and interpretation of the S. Scriptures as used in Fundamental Dogma and in controversies with men who admit neither the divine character of the Bible nor the teaching authority of the Church, and (2) the study of the Bible as part of Revelation, i. e. as a branch of Theology proper subject to the teaching authority of the Church. Some of the problems may be the

[2] *Providentissimus* (26), reproduced in the *Motu proprio* of Pius X, *Quoniam in re biblica*, X.

same, but the way of solving them may be different. It is self-evident that, in arguing against Rationalists, we can appeal only to natural arguments and to what we can prove by our own natural resources. To convince them, it is not enough to point out that the Catholic interpretation is allowed by philology; we should further show, whenever possible, that it is postulated by it. This we shall be able to do only if we are thoroughly conversant with philology, archeology, and cognate sciences, and prepare for the work with at least as much zeal as Rationalists themselves. "Danda est opera ut minori in pretio ne sit apud nos quam apud externos, linguarum veterum orientalium scientia." [3]

Biblical Rationalism is permeating modern society. We deceive ourselves too often into thinking that the results of criticism are limited to the study-room of investigators. Nothing is more misleading. The professor speaks to a few select students; these in turn in their social intercourse disseminate his views among their acquaintances; soon radical ideas are spread broadcast in periodicals, daily press, conversations, etc., with the result that the ordinary layman, without exactly knowing why, gradually becomes impregnated with them, and loses confidence in the accuracy of our Scriptural interpretations. It is a case of poisoning the wells; but are we turning out specialists to apply the proper antidote, to clarify the source before the stream begins to flow down among our modern society? It will do no lasting good merely to deplore the loss of faith in the world, or, to reprove in general terms the wild radicalism of certain scholars. It would be far preferable to cover the same ground and show wherein and why they are wrong. Let us prove that we are not inferior to them in pure scholarship, and we shall receive a most attentive hearing. It is then of paramount importance to fit ourselves with sufficient scientific equipment for doing fundamental work and for counteracting error in its incipient stage.

First of all, we have to deal with the many problems of Textual Criticism. We ought to be able to correct the various mistakes that may have crept into the text from different

[3] Apost. Letter *Vigilantiae* (3), October, 1902.

sources. It is not enough to know of such mistakes, not enough to emphasize theoretically the method of correcting them; we must do more: we must be able to do the work of actual correction, to apply practically the rules which we have learned in our Introductions. To do this work in a way that will command respect, the knowledge of the Biblical languages alone will not even be sufficient; we must have mastered also the languages of the most important versions.

In the next place come the various questions concerning the origin, aim, literary composition, etc., of each book of the Bible; questions which are vital to the proper understanding of these books. How can we conduct such a study satisfactorily unless we are well versed in the original language in which each book is written? As an illustration, let us consider the problem of the literary composition of the Pentateuch. The so-called documents are, it is claimed, recognizable not merely by their historical or religious differences, but also by their lexicographical, morphological, syntactical, and idiomatic peculiarities; without a thorough knowledge of the languages, we can never form an adequate estimate of these difficulties, for very often they are not discernible in a translation. What kind of influence may we expect to have on the non-Catholic specialist if we cannot meet him on an equal footing? Either we shall attempt an answer which is apt to provoke a smile on the part of the one whom we wish to correct, or, realizing our inferiority in that line, we shall keep silence and destructive criticism will go on doing its baneful work.

Nor shall we fare better in the field of exegesis proper. To understand a book or even an expression properly, we must enter into the psychology of the author; which means that we must acquire the genius of the language through which he has expressed his thoughts. Nothing at times is more unreliable than a translation, and certainly first-class work cannot be done on a translation. The men who have made the translation were but men like ourselves, limited and fallible like ourselves; the approbation of the Church given to some of these translations generally vouches only for their freedom from dogmatical or moral errors, not for their critical accuracy. In any case, such an approbation will have no value

for one who does not admit the authority of the Church, and the translation itself will not be accepted as a basis for a scientific discussion. Besides, it is well-nigh impossible for a translation to render all the various shades of meaning contained in the original.

We may go one step further and assert that our lexicons and dictionaries are far from perfect. Here too nothing is more deceptive than an implicit trust. True, they have been compiled by men of great ability; but the door is not closed against their being improved and amended. This work of improvement is being constantly done, as we can see for ourselves if we compare the dictionaries edited some twenty-five years ago with those of the present day. Many of the renderings adopted to-day are only provisional and may have to be modified to bring them into harmony with new discoveries. Any doubt with regard to a word creates a corresponding doubt in the interpretation; in the field of lexicography alone generations may work before we have a perfectly reliable dictionary. I do not wish to say that everything is doubtful and unreliable. That is not the case. Our predecessors have done good work and it would be unjust to depreciate its value; yet we should not follow them blindly. We need specialists for this very purpose; and any one who would claim to be a specialist would deceive the community were he merely to retail what others have said, without passing an independent judgment on their conclusions. Scholars worthy of the name, are the first to realize that their conclusions are only human, and I am sure that they would much rather be criticized and, if need be, corrected, than be copied slavishly.

Why should not our clergy take a more active part in original work? Why should we be satisfied with following and never aim at leading? Some account for this indifference on our part by charging us with lack of moral courage, as if we were loath to undertake a study which in the beginning seems to be replete with difficulties of all kinds. This feeling, if it exists, is unjustifiable. The men who are now doing the best work are men like us; what they have done, there is no reason why we could not do; our young clerics are just as clever and can be just as successful. I rather think that our apathy toward deeper Biblical studies in general, and

Oriental languages in particular, is to be explained from the fact that we have not realized sufficiently the importance and the necessity of such fundamental studies as part of our priestly vocation. At the seminary students mostly keep before their eyes the ordinary work of the ministry. Many fail to perceive that, as priests, it will be their sacred duty to protect against error all their people, the intellectual as well as the uneducated, that they should be in the world as the light in the candlestick, to guide men groping in the dark. A Rationalist has as much right to be enlightened as any one else, and, on account of his scholarship and influence, should be one of the first to claim our attention. We have but a handful of men capable of doing first-class work; they cannot suffice. The scientific treatment of even some few details may require a long study. To expect a few men to cope with all Scriptural problems with the same facility is to misunderstand the nature of the work that is required. Willing workers in greater number are necessary and it is high time for the good of the Church that they should be developed.

Let us now come to the study of Scripture viewed as part of the treasure of Revelation confided to the Church, i. e. from the point of view of Catholic Theology. Let us say immediately that no matter how much doubt a Catholic scholar might have on a given point when left to his own natural resources, this doubt will be put aside as soon as an official pronouncement is forthcoming. Conclusions accepted provisionally as more probable on purely philological grounds, may eventually have to be rejected if the Church so decides. Once it is proved that the Church is divine and infallible, it is but common sense to draw the conclusion that when she speaks she should be heard. Granting all this, it does not follow that we are dispensed from the fundamental work just outlined. We should, on the contrary, take still greater pains to ascertain the original text, the manner of composition, and the exact meaning of the Biblical books, because we know now that they are not mere human books but that they have been inspired by the Holy Spirit. God has not inspired these books to supply us with material for a theoretical discussion on the criteria, nature, effects, and extent of inspiration, or on the inerrancy of the Bible. He has inspired them

to make us lead better lives under the guidance of thought divinely guaranteed. If God has thought fit to inspire the contents of the Bible, it is worth being studied in its minutest details. What right have we to read our own thoughts into the Bible and give them out as God's? Let it be well understood that the Holy Spirit is responsible for the literal sense expressed by the hagiographer, but not for the accommodative sense. One of the first requisites to reach the literal sense of the Bible, is to know the languages in which it is written.

It is perfectly true that the Bible is not absolutely necessary for a knowledge of the truths of salvation, and that the infallible authority of the Church suffices; but certainly the Church has not been instituted to foster mental apathy or mere theoretical fancy. Even in Theology it is of the highest importance to know whether a certain interpretation is borne out by philology as such, or whether it is merely allowed by it, while we know on other grounds that it is the one intended by the Holy Ghost; it is of the highest importance also to know whether a given passage, even when critically correct, furnishes a philological proof or not.

The ordinary theologian will naturally turn to the professional Catholic Scripturist; unless the latter can guide him in such subjects he is not faithful to his vocation, but commands a confidence based on false pretenses. No reliable work is possible without a great familiarity with Oriental languages and literatures.

The above remarks may refer more directly to the study of the Old Testament; but they also apply to the study of the New Testament. For, though the New Testament writers used Greek, they were Semites or at least depended on Semites for their information. In numerous instances the thought can be better discussed and grasped when retranslated into a Semitic language, compared with the pedagogical methods of the contemporaneous Jews, and illustrated by the parallel Jewish sayings as preserved either in the Old Testament or in the non-Biblical Jewish literature, Talmud, Tosephta, Midrash, etc. A glance at such works as Le Camus's *Life of Christ*, Prat's *Théologie de St. Paul*, Shürer's *Geschichte d. jüdischen Volkes*, or Dalman's *The Words of Jesus*, and

many others, will make clear the necessity of knowing not merely Biblical Hebrew, but Mishnic Hebrew as well, for any one who aims at a thorough study of the New Testament.

The professional theologian need not be an Orientalist; he is justified in depending on the Orientalist and Scripturist for his information; yet it would be a great benefit to Catholic Theology if he could know enough to be able to verify an assertion, and to grasp the true bearing of a philological or Biblical argument. It occurs sometimes that the original assertion of the specialist is entirely disfigured when appropriated by the theologian. An argument given merely as more probable on philological grounds may unconsciously be invested with a demonstrative force by the one who reproduces it; or, *vice versa*, an argument may be minimized or even wrongly understood. A little familiarity with Biblical languages and with critical methods would render such mistakes less likely. "Theologos addecet eas linguas cognitas habere quibus libri canonici sunt primitus ab agiographis exarati."

Keeping in view the remarks made so far, we may examine the question that is asked so often and generally answered in the negative: Does it pay to learn Hebrew? It may not pay in dollars and cents, but it pays in scientific efficiency; it pays in so far as it enables one to meet Rationalists on their own chosen ground, to criticize and not copy blindly; it pays in making us really what we claim to be, real specialists; it pays in the reverence which we show to God's inspired records; it pays also in the pleasure that we find when doing fundamental work and in the security that it gives to our conclusions.

II.

We come now to the subject proper of this paper: Hebrew in our Seminaries. We have endeavored to show the necessity of specialists in the Church, of leaders among their fellowmen. We cannot depend on infused science; if we wish to have trained scholars, we must develop them.

A first question may be asked: When should this work begin? Shall we wait, as some suggest, until the student goes to the University, and then ask him to take up Hebrew and the other Semitic languages? or shall Hebrew form part of the seminary curriculum? We unhesitatingly are in favor of the

latter. If it is true, as Dr. Barr, C.M., expressed it at the New Orleans Convention of the Catholic Educational Association,[4] that "apathy in Scriptural studies is due to a great extent to a lack of linguistic preparation", it follows that more attention must be given to Hebrew than is often done in the seminary. To postpone all study of Hebrew until the completion of the seminary course is to condemn ourselves to go without Orientalists or Scripturists altogether. Let us take a concrete example. A student who has just completed a seminary course in which Hebrew was not included, comes to the University with the intention of following a course in the Old Testament. As a rule he is allowed two or at most three years for post-graduate studies. Certainly, the University course of Scripture, if it is to be a university course at all, must train the student in the scientific methods of dealing with Biblical problems. Is our student able to profit by such a course? Evidently not. Then, either the University standard is to be lowered, to make the course more accessible to such students, and the University itself will necessarily lose in prestige and its Scripture course may soon be ranked as a second-class course; or, the University standards will be upheld; and, in this case, before the student is able to do the work required of him by the University, he will have to learn Hebrew and perhaps Greek. This study will take a good portion of the available time, and when he is called back from the University he will just be in a position to do university work. With this perspective in view, it is more than likely that he will give up all idea of specializing in Scripture and, following the line of least resistance, he will rather take up some other branch where no such linguistic preparation is required. He may do very good work in this new field; yet it is a pity that Scripture, which suffers more than other branches from the dearth of competent workers, should lose the services of one who, had he been prepared when he entered the University, might have developed into a first-class specialist. Hebrew therefore should not be made entirely a post-graduate study; some Hebrew at least should be known before post-graduate work begins. On the other hand, a stu-

[4] *Report*, p. 491.

dent who comes to the University with a ready knowledge of Hebrew and Greek, can, while going deeper into these languages, be taught how to use them, either in the field of Sacred Scripture or of Philology proper. Then, and only then, will it be possible for the Departments of Scripture and Semitics to turn out in the allotted time scholars such as the Church and the patrons of the University have a right to expect. Even the courses of Theology proper would be benefited if the candidates know Hebrew and Greek when they enter the University. We can therefore understand why both Leo XIII and Pius X so strongly recommend that all candidates for academic degrees should show some knowledge of Hebrew and Biblical Greek. The former says: "Easdemque (linguas) optimum erit si colant alumni Ecclesiae, qui praesertim ad academicos theologiae gradus aspirant";[5] and the latter: "Omnibus in Academiis quisque candidatus ad academicos gradus . . . experimento probabit satis se . . . hebraei sermonis graecique biblici scientem."[6]

Of course, the amount of Hebrew learned at the seminary cannot suffice for deep philological research; but there is no reason why sufficient knowledge should not be acquired to enable the student to read with comparative ease the historical books of the Bible. He should be taught the ordinary rules of phonology, morphology, and syntax, should learn how to use a Hebrew dictionary and also acquire as extensive a vocabulary as possible. Perhaps some of the most promising students could be initiated into another Semitic language as suggested by Pius X in his Motu Proprio *Quoniam in re biblica* (X): "Alumni qui meliorem de se spem facient, hebraeo sermone et graeco biblico, atque etiam quoad eius fieri possit, aliqua alia lingua semitica, ut syriaca aut araba, erunt excolendi."

Now we come to another question relative to Hebrew in our seminaries, viz. who should take up the study of Hebrew? Dr. Quinn, in the article already referred to, is very reluctant to grant a student the permission to study Greek. Only those who probably will make use of Greek, i. e. who intend to specialize, should be allowed to take up Greek. This, I

[5] *Providentissimus*, 26.

[6] *Quoniam in re biblica*, xvi.

believe, is a little exaggerated. It is often impossible in the seminary to know who is and who is not going to be an Orientalist or a Scripturist. Not every one who begins with that end in view will be able to realize his ambition; a few may reach the goal, and those few may be the very ones we least expected to succeed.

Our clergy should be more cultured than the average man with whom they come in contact. They ought to be versed in ecclesiastical sciences, as the physician or the lawyer is in his own branch. True, not every physician is supposed to be a specialist in, say, ear and throat affections; not every lawyer is supposed to be a specialist in all the intricacies of international law. For all that we can not say that a little ordinary knowledge of these points would be useless to them, or that the study of a subject in which they do not expect to specialize is waste of time. We shall never complain that the physician knows too much medicine or the lawyer too much law. In the same way, some acquaintance with Hebrew on the part of our priests is not a thing to be deplored; certainly, it will do them no harm, and it may be serviceable to them, especially in these days when Biblical problems are the order of the day. "Quoniam in re biblica tantum est hodie momenti quantum fortasse nunquam antea, omnino necesse est ut adolescentes clericos scientia Scripturarum imbui diligenter." So I would not exclude from the Hebrew class any one who does not intend to specialize, simply for the reason that he does not intend to specialize at the time.

Furthermore, how will a student find out whether or not he has a taste for Oriental languages unless he is given an opportunity to choose intelligently? Leo XIII[7] urged many priests to learn both Oriental languages and the rules of criticism. "Utriusque rei scientia cum hodie in magno sit pretio et laude, ea clerus plus minusve pro locis et hominibus exquisita, ornatus, melius poterit decus et munus sustinere suum." In most dioceses of Germany, clerics are not ordained unless they pass an examination in Hebrew and Greek. The Council of Baltimore makes Hebrew obligatory for all clerical students: "Quandoquidem linguae Hebraicae quae-

[7] *Providentissimus*, 26.

dam cognitio et peritia non parum confert ad sacram exegesim pleniori et accuratiori ratione pertractandam, huic linguae addiscendae unum saltem annum, Philosophiae postremum aut Theologiae primum impendere omnes coguntur" (§ 171).

That is the rule, and like all rules it suffers exceptions. In the present conditions it may be hard and perhaps inadvisable to insist too rigorously on this clause of the Council of Baltimore. Undoubtedly there are cases in which it would be a positive hardship to impose on students already old, or not at all gifted for languages or hardly capable of following the regular courses of Theology, the additional burden of learning Hebrew. Thus a certain number of students could, at the very beginning, be excused from studying Hebrew. The others would be given the opportunity for a certain time, say one year, and thus comply with the statute of the Council of Baltimore. At the end of one year a selection could again be made. In a certain number of cases a decision will be easily reached concerning the advisability or inadvisability of continuing Hebrew. In doubtful cases I would leave it mostly to the students themselves after consultation with the directors; if the student expresses a wish to continue I would generally allow him to do so; all things being equal, one who likes a study has a better prospect of succeeding than one who takes it up reluctantly. On the other hand, we should not lose sight of the fact that a student who is rather poor at speculation may turn out to be a very good philologist. By this process, after one year, the number of students attending the class of Hebrew will be somewhat limited; of this number possibly only a small percentage will eventually become specialists; the majority will not, although at this time we are unable to tell. Even so, if by this method we secure a certain number of good Orientalists, the price is not too high. Besides, as noted above, all the students will be benefited; there is always a refining influence and an element of culture in studying a language and its literature, especially if this literature is inspired by God. If we follow the mere utilitarian method in admitting or rejecting certain studies, not merely Hebrew but many other branches will have to be eliminated. How many of our priests have ever had any need for algebra,

trigonometry, or even for Virgil's Æneid, or Cicero's orations? We might argue with equal reason that the time devoted to the study of the Latin poets would be better employed in studying English authors or some modern languages likely to be more useful to a priest in the ministry. Yet, all those branches make for refinement, culture, and the training of the faculties, and we do well to keep them on our programs. How much more beneficial will be a closer contact with God's inspired records, read and interpreted by one who knows something of the original language in which they are written!

It will be objected, I know, that as long as the student cannot do everything; as long as his powers are limited, he has to devote his time first to what is more essential. No matter how desirable side-studies may be in themselves, they must be abandoned. My answer is: It is questionable whether Hebrew should be classed among side-studies; even if it is, I would say: "Haec oportuit facere et alia non omittere". In many countries, notably Germany, all these branches are taken up simultaneously, and we do not detect any inferiority in any one of the other ecclesiastical branches. Here also among us, in the seminaries where Hebrew is taught, it has never been noticed that two hours a week devoted to Hebrew has seriously interfered with the rest of the studies. A student who has been ordained subdeacon and who consequently must devote an hour a day to the recitation of his office, as a rule gives as much satisfaction to the professor as he did before his ordination, even when no dispensation is granted. Experience proves that, of two students equally gifted, one of whom studies Hebrew and the other does not, the latter will not give better results than the former in the rest of the seminary curriculum, and often will not keep pace with him. The truth is that our students lose more time by a half-hearted and nerveless study than by actual disregard of their class work. They do not develop and increase their mental faculties, because they never tax them to their full capacity. Intensity in our work is as essential to the proper training of the mind as work itself. The better students, at least, would gain by having either more work to do or less time to do the ordinary work. Hebrew, by supplying a little additional matter to study, and by stimulating greater mental effort, may

prove highly beneficial even to the other branches taught in the Seminary.

When should Hebrew be begun and how much time should be given to it in the Seminary? Fr. Siegfried in his program of Philosophy assigns two hours a week to the study of Hebrew in the second year of Philosophy.[8] In some seminaries students pass an examination at the end of their philosophy; those who make a certain percentage are made to take Hebrew during their theological course. It seems to me that both methods could be combined. The general class of Hebrew to be attended by the majority might be given in the last year of Philosophy. The examination at the end of that year would serve as a basis for accepting or rejecting students for the course of Hebrew in the following years as already mentioned.

The reason why Hebrew should preferably be begun in Philosophy is that in most seminaries the Scripture course begins with Theology. If at that time the student knew a little Hebrew, he would probably take a more active interest in his Biblical studies.

I do not think that two hours a week would be too much to give to Hebrew. During the last year possibly one hour might suffice. But the regular class once begun should never be interrupted to the end of the seminary course. Unless we constantly review and perfect the acquired knowledge, we soon forget what we have learned, especially in languages. To break up the course would be tantamount to the abandonment of the end for which it was begun.

Before closing I beg leave to recall the words of Abbé Hogan, one of our foremost educators, on this subject. In his *Clerical Studies*, p. 450, he says: "After a short experience of his scholars, the professor will not fail to observe a certain number—it may be only a few—who exhibit a special aptitude for Biblical studies, a general love of the Bible and things appertaining to it, such as ancient history, antiquities, languages, etc. These are the Bible students of the future and from now on they have to be equipped for it. Thus, besides the rudiments of Hebrew, which all are supposed to

[8] See ECCLESIASTICAL REVIEW, November, 1913, p. 523.

learn, they might be more thoroughly grounded in Hebrew grammar, and get some initiation, if possible, into the other Semitic languages; a fuller knowledge might be given them of the modern methods of investigation, v. g. in textual and higher criticism," etc. When this program is adopted in the seminaries it will not be long before we shall have no reason to complain of the lack of good Scripturists and Orientalists.

We have tried to emphasize the principles, to point out needs which do not seem to be given always their proper share of recognition, and to offer suggestions toward satisfying those needs. We leave the rest to the seminary directors and religious superiors. They are the ones to harmonize practically the claims of the various branches in the theological curriculum, and to decide how much time should be allotted to each of them for the good of the individual and the greater glory of the Church.

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PRISON HYMN TO OUR LADY BY FRAY LUIS DE LEON.

Fray Luis de León, who shares with Garcilaso and Herrera the throne of Spanish poetry, and in the eyes of many of the cultivated is its one presiding deity, was a native of Belmonte in Cuenca, and born of wealthy parents, in 1528.

From an early age he was associated with the University of Salamanca, the halls of which had known distinguished representatives of his family for several generations. He joined the Augustinian Order in his youth and rose rapidly to eminence in the theological faculty of the schools as well as filling many important offices within his own community.

During the controversies that raged in Salamanca in regard to the interpretation of the decree of the Council of Trent, viz. that the Latin Vulgate Bible was the official text of the Church, Fray Luis found himself involved with the Tribunal of the Inquisition, and suffered imprisonment for five years before he could be acquitted of the intricate charges brought against him. On his release he returned in triumph to the University, and spent his remaining years in teaching theology and Scripture, and acting on the commissions for the Reform of the Calendar of Gregory VII, the establishment of the Augustinian Recoletos and the Discalced Carmelites of

Saint Teresa. At his death in 1591, he was engaged in editing the Saint's works and correspondence.

The theological works and Latin orations of the poet enjoyed the highest praises of his contemporaries, and the poems, dating for the most part from his earlier years and always much admired, have been in recent years the subject of the supreme eulogies of Menéndez y Pelayo, the most capable and profound critic in Spanish letters. The German scholar Bouterwek declares the odes of Fray Luis de León to be superior to those of Horace in welding a Christian spirit and a classic perfection of form. In France he has been proclaimed by Laboulaye as the greatest lyrical poet of modern times.

Edgar Allen Poe, Longfellow, Bryant, and Ticknor are among the Americans that have praised and translated his shorter poems. The present version of the ode, "Virgen que el sol mas pura", which is entitled "The Prison Hymn" to distinguish it from the poet's other devotional odes, is the first in English. Fray Luis composed the original during a profound depression of spirit when it seemed that his condemnation and degradation were at hand. The ode is among the greatest hymns ever raised to the honor of Mary and some critics have given it the title of being the hymn supreme over all Marian literature.

THE TRANSLATOR.

TO OUR LADY.

The Prison Hymn of Fray Luis de León: 1528-1591.

Virgin,—thou purer than the sun,
Glory of mortals, and of heaven the light,
Whose piteousness doth match thine high estate,—
Unto the earth O bend thy sight
And mark me wretched, prisoned, and undone
Amid the grief and darkness of my fate,
And shouldst thou find no doom to mate
With this, nor judgment equal to the wrong
Wherein through guilt of others I remain,
With hand divinely dowered and strong,
O Queen of Heaven, strike off the heavy chain!

Virgin,—unto whose chosen breast
The Godhead came and found that true repose,
Wherein thy sorrows were to raptures turned,—
If meekly thou didst take the blows,
So now a breast serene canst manifest

From out the cloudy glories thou hast earned:
Show forth the brows where love hath yearned,—
The boast of heaven, as well the adored of earth;
Put by the clouds and let the day shine clear;
Thy dawning, Lady of high worth,
Shall put to flight my gloom and blindness here.

Virgin,—and Mother joined in one,
Who bore thine own Creator as thy Child,
Thou at whose bosom Hope itself took flower,—
Behold how sorrow hath defiled
And heaped its burthens till I lag undone:
Abroad stalks hatred; friendship sleeps the hour;
If thou assert no more the power
Of Truth and Justice that took birth of thee,
What other shelter is there left secure?
Yet thou'rt a Mother—turn and see,
And all is well with that which I endure.

Virgin,—whose garment is the sun,
Whose brows are royal with eternal stars,
Whose foot divine doth tread the crescent moon,—
Lo, how envenomed envy mars,
And crafty lures, and webs of slander spun,
Unsparing hate, and lawless might how soon
Conspire to waste my every boon!
To meet their horde Satanic what avail
Such weak and meagre weapons as are mine,
If calling thee, O Mary, fail
To enlist thee with me in the strife malign?

Virgin,—who victorious bore
The raging serpent to bemoan his loss,
His doom eternal, and defeated greed,—
Secure, full many gaze across
The river rushing by their placid shore
While I am gasping out amid my need;
Some well content to see the deed;
Affrighted some; no more can pity there
But raise afar his fruitless voice of woe,—
Whilst I, mine eyes in tearful prayer
To thee, go floundering in the undertow.

Virgin,—unto the Father spoused,
Sweet Mother to the Son, thou temple shrine
Of Love's immortal Spirit, thou shield of man,—
Disasters haunt these eyes of mine;
For if I stay I am with dangers housed;
To go means peril; fate each step doth ban;
No pity knows the hostile clan;
Truth is stripped bare, and falsehood panoplied
With steel and weapons, till in misery
My life is to despair decreed
Save that I turn me with a sigh to thee.

Virgin,—who at God's high behest
Returned assent as humble as entire,
Thou whom the heavens are gladdened to behold,—
I am as target to their ire,
My shoulders bound, mine eyes of sight distressed,
With arrows hurtling on me hundredfold
That aim to wreak me ills untold;
I feel the wound though he that gives it hide,—
From flight shut off, my hand unraised to shield,—
Thy Sovereign Child who ne'er denied
His loving Mother my relief will yield.

Virgin,—thou morning star benign
Across the sea of tempests shining down
With light of guidance so the winds are stilled,—
The thousand waves conspire to drown
A bark dismantled mid the gulfing brine
Without a ballast, sail, or oar, but spilled
And tossed as every whirlpool willed;
The night comes down; the airs with thunder quake;
Now rearing 'gainst the skies, now plunging low,
The yards and tackle groan and break,—
Help!—ere we strike upon the rock of woe!

Virgin,—unblemished with the stain
That is the common doom of humankind
Since that first disobedience was wrought,—
Full well thou know'st my hopes reclined

On thee from earliest days; though sin hath ta'en
My claim and left my erring life with naught
Deserving of thy saving thought,
Yet be thy clemency so nobly shown
Till increase of its blessing shall extend
To match the measure of my moan;
The less my merit, thine the more amend!

Virgin,—the crush of sorrowing
Distrains my tongue; the voice of my desire
No more can speak aloud its humble plea;
Yet hearken thou the anguish dire
My soul unceasing opens unto thee!

THOMAS WALSH.

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"THE PASTOR AND THE OTHER SHEEP."

THE progress of Mother Church in reclaiming in many lands, but particularly in our own, the unfortunate victims of the sixteenth century revolt, naturally gladdens the hearts of both Catholic clergy and laity, and tends to stimulate in them an ever-increasing zeal to further that glorious work. We should not, however, delude ourselves with the vain hope that the complete conversion of America is near at hand. Grace, like nature, "nunquam agit per saltum".

Individualism, which is the predominant characteristic of Protestantism, militates against any large corporate conversions. Besides, wholesale conversion is not in the logic of things. "For the sin ye do by two and two you must answer for one by one," seems especially applicable to the sin of heresy. The return must be "one by one". That portion of society which has rebelled against the Church of Jesus Christ must deteriorate to the full logical extent of its rebellion, which is paganism, modernized though it be. It must suffer and suffer keenly the loss of that Divine Teacher and Guide; it must experience its own blindness and poverty and wretched helplessness before it will awaken to the absolute need of the light and grace of the Church and become docile

to her teachings. When that time comes, the Church will have to set to work to re-Christianize a degenerate paganized society as she Christianized the pagan world in the beginning.

It would seem that society has not much further to go in its downward course, judging from the jeremiads of leading statesmen, educators, and preachers over the deplorable conditions that obtain in the world to-day. They bewail the materialism of the age, the prevailing indifference to everything that transcends the gross and the carnal, the bold dishonesty in official and commercial life, juvenile criminality, widespread social immorality amongst the high and low, lewd depravity in literature, amusements, and dress, as flagrant and shameless as ever disgraced the most corrupt periods of ancient paganism.

Such conditions are now as then, simply the inevitable penalty of man's efforts to banish God from the throne of society and reject His Church which He has constituted the light of the world and the salt of the earth. Will the severity of the penalty serve to lead modern paganism back to the Church as it led ancient paganism into her fold? I believe it will. One of the chief causes of the rapid progress of the Church in the first centuries was mankind's imperative need of her. Many of the thoughtful minds of paganism cried out against the degeneracy of their age and yearned for the rejuvenation of a decadent world. They realized that regeneration must come and come quickly or society must needs sink ingloriously into dissolution and barbarism.

Anxiously they consulted the ancient oracles, and fondly cherished the Sibylline prophecy that the human race would one day rise to a higher and holier state and regain the peace and innocence of its primal paradise. The prophecy of Cicero is a remarkable expression of the general yearning of his age: "There shall no longer be, "he says, "one law at Rome and another at Athens; nor shall it prescribe one thing to-day and another to-morrow; but one and the same law, eternal and immutable, shall be prescribed for all nations and all times, and the God who shall prescribe, introduce, and promulgate this law shall be the one common Lord and Supreme Ruler of all, and whosoever will refuse obedience to Him shall be filled with confusion as this very act will be a virtual denial

of his human nature; and should he escape present punishment he shall have to endure heavy chastisements hereafter." [1]

Strange prophecy, indeed, coming from the lips of the eloquent old pagan, and yet how minutely fulfilled in the Catholic Church, with its "one Faith, one Lord, one Baptism, one God and Father of all". There are Ciceros to-day turning from the decadence of our modern paganism with admiring gaze to that Church in which God has prescribed "but one and the same law, eternal and immutable, for all nations and all times". Their number, however, is as yet small. Society at large is not quite prepared to turn back to the "City built upon the Hill" for the panacea of its many ills. It is still deluded with the hope of being able to heal its own sores by man-made remedies. You may discern this in the frenzied legislation of to-day on marriage and eugenics, in the widespread cultivation of faith-cures, of physical, ethical and animal culture, all of earth, earthy, the pagan substitution of sickly flesh on the altar of worship, in the place of its banished God.

These man-made remedies must necessarily fail, chiefly because they are man-made. They must prove as inane and disastrous as the efforts of the intoxicated lumberjack who, seeing his batteau leaking and fearing it would be swamped, cut a hole in the bottom to let the water out. The social batteau has been at the mercy of untaught society jacks, male and female, these many years. The bottom of the batteau is pretty well perforated and the foul waters of unbelief and immorality are rushing in with ever-increasing volume to prove to a pride-intoxicated age that God can not be ostracized from the ship of humanity with impunity.

"It was now dark," says St. John, speaking of that other storm-tossed vessel on Genesareth Lake, because "Jesus was not yet come". Many earnest souls amongst our separated brethren, realizing the impending danger due to the absence of Jesus from man-made crafts, are turning longing eyes to the Bark of Peter, whose majestic strength, placid assurance, and resplendent light, proclaim the presence of the Master, as potent to-day to quell the storm-tossed sea of humanity as He was to lull the ancient lake into submissive calm.

[1] *De Re Pub.*, C. III.

This is all familiar, I know, to every priest, but the all-important question to which it leads is this: What are we priests, the ordained life-saving crew of Jesus Christ, doing to help those anxious souls into the Bark of Peter? Are we not at times disposed to rest in that pulseless torpor of indifference, heedless of the soul agonies around us,—or perhaps more inclined to turn our guns upon them than to throw them a life-line?

These questions I believe to be very pertinent at the present time. The gradual disruption of Protestantism is casting many a bewildered soul upon the rough sea of doubt, and the Catholic priesthood have abundant opportunity daily to fulfil their divine commission as "fishers of men". Unfortunately the shipwrecked victims cannot be picked up in a body, but one by one as the crew of the Carpathia picked up the victims of the ill-fated Titanic. The vast majority of priests in this country are, I am sure, ever cognizant of their Christ-appointed mission to our separated brethren, and ever zealous in calling and aiding them into the Ark of Redemption, but there are some amongst us who are not quite convinced that their priestly mission should lead them beyond the gunwales.

Of course, if an occasional lone inquirer were to come and ask for instructions, or, as a recent convert, using Christ's own metaphor, expressed it, "to try to break into the Catholic Fold," such a priest would, more or less graciously, consent to devote the necessary time to prepare him for admission; but for the one who has the courage to come of his own accord to the priest, there are hundreds who would come and come gladly were the priest to go in search of them, or, like the prodigal's father, to meet them half way or even to beckon to them from the entrance of the Fold, throwing wide its portals to afford the exile a glimpse of "the beauty of his Father's House and the place where His glory dwelleth".

We sometimes hear otherwise good and zealous pastors excuse their indifference to the conversion of non-Catholics by the plea that "a priest has all he can do to take care of his own". This apology sounds strange indeed on the lips of an apostle of Jesus Christ, and can be excused only on the ground of a grave misapprehension of who constitute a priest's

"own". Surely a priest's "own" can be none less than Christ's "own," that is, every man, woman and child purchased with the tremendous price of His Precious Blood. He, our High-Priest and model Shepherd, did not confine His love and solicitude to the ninety-and-nine safely sheltered in the fold. There was another sheep, a poor, wayward stray, that was outside, whether through wilful rebellion or the seduction of others it mattered not. It was sufficient to Christ to know that he was "outside" and the night was coming on and the lurid, howling storm was beating upon the lone unhoused wanderer and the eager wolves were drawing closer and closer to devour their defenceless prey; this was enough to awaken all the infinite compassion of that Shepherd's Heart and impel Him to turn from the ninety-and-nine securely sheltered and go out into the night and the storm-swept desert to seek the sheep that was lost. Truly He was "the true Shepherd and not a hireling".

Again, how pathetic His cry addressed to His priesthood of all the future ages: "There are other sheep that are not of this fold, them also must I bring and there shall be One Fold and One Shepherd." But how can this merciful yearning be fulfilled if His priests turn a deaf ear to His pleading and refuse to coöperate with Him, disguising their unfaithfulness with the excuse that they have all they can do to take care of those who are already in the Fold?

This excuse however is prompted, let us hope, at least in many cases, not so much by love of leisure as by the ever-pressing needs, financial and other, of his congregation. The exigencies of a priest's manifold duties force him at times to be more interested in bricks and mortar than in the spiritual welfare of stray sheep,—but only at times. A little more trust in God's watchful providence over the fold and over those who are within, and a little more Christ-like charity for the unprotected wanderers, will change his views and inspire him with a new and sublimer vision of the unlimited mission of Christ's priesthood.

"Go ye into the whole world and preach the gospel to every creature" is the commission enjoined on the priest by the Divine Master. Obviously there is no limit set to this commission by Christ, and none should be set by man. Money

and missionaries are sent to convert the benighted heathen in distant lands and it is well, for a single soul of the blackest cannibal that ever gnawed his brother's bone is worth more in the sight of Christ than all the money and all the blood-crimsoned efforts of all the missionaries of all the ages. But though our charity be not confined to home, it should begin at home. There are here in our own God-favored land, yea at our very doors, countless untaught, unthinking, unbaptized heathens, who might be transformed into sainted Christians were they but reached by the shepherd's call and guided aright by the shepherd's care. To plead that we need have no concern about them smacks just a little of the guilt of that other answer flung back into the face of God by our elder brother: "Am I my brother's keeper?"

Another reason for disregarding the souls of our separated brethren struck me, when I heard it a short time ago, as being both novel and ingenious. It is that Protestantism is rapidly dying and, when the obsequies are over, mankind by the millions will hasten unsolicited into the Catholic Church. The death of Protestantism appears to be pretty well settled in the minds of some as an assured fact of the very near future. They seem to look forward to it as a devoutly wished for consummation which will usher in a cloudless day of triumph for the Catholic Church. I confess I do not share in their confident prognostications. I do not believe that the demise of Protestantism is as near as some of the eager pall-bearers imagine, nor do I believe that its final dirge will herald the day of strifeless peace for the Church. My chief reason is that Christ so loved His Spouse that He placed His own cherished cross upon her shoulders and directed her to walk in His blood-stained footprints along the path that leads to Calvary's summit so that she may participate with Him in the cross-won victory of Resurrection morn. Hence there will always be a Judas to betray her and a world force to scourge her and crown her with thorns and crucify her, and a mob of world-serving, Christ-hating degenerates to dance their orgies of mockery around her pinioned agony.

But, assuming that the oft-repeated prophecy of the near death of Protestantism is correct, would its actual fulfilment be a cause of unalloyed gratification to the Catholic Church?

Let us not forget that it was the Devil who put "protest" into Protestantism. The "ism" with its countless progeny will eventually die, but old Satan will see to it that "protest" will live as long as there is a truth to deny, a virtue to violate, or a God to contemn. In fact, his protest will be as enduring as hell itself. The dissolution of Protestantism means the evolution of infidelity,—cold, heartless, reckless infidelity that will hate and rob and persecute the Church of Christ with all the inherited prejudice of its deceased parent but unrestrained by the Christian instincts of its forbear.

Just one more excuse adduced by the "restful" shepherds; it is that "non-Catholics are in good faith and consequently will be saved. Why disturb them?" Were this principle acted upon nineteen hundred years ago there would be no Christianity in the world to-day. If it be the true principle, how unreasonable was Christ in establishing His Church and commissioning her "to go and teach all nations, all things whatsoever He had commanded"; and how unspeakably cruel was He to enjoin belief in those truths on every creature under the penalty of eternal damnation! "He that believeth not shall be condemned." View the history of the Church for the past nineteen centuries in the light of this principle, and what an abhorrent, though pathetic, picture it presents! View them all, from St. Peter and St. Paul and all the other apostles, and countless martyrs of the first centuries down to the devoted apostolic missionaries and martyrs of the twentieth century, and we behold but one long uninterrupted series of futile efforts and futile prayers and futile self-sacrifice of intrusive and misguided fanatics.

But aside from that consideration, is it true that the good faith of non-Catholics (and no one questions the fact that many of them are in good faith) will save them? I do not believe it, because it is opposed to Catholic Teaching. "Extra ecclesiam nulla salus." Their good faith will save them from the sin of formal heresy; but it will not save them from the formal sins against the other commandments of God. A Catholic is surely in good faith in his belief in the Catholic Church, but even his good faith alone will not cleanse his soul from the guilt of moral transgressions. Christ has mercifully instituted sacramental remedies for sin and en-

trusted them to His one true Church and to her alone. Take, for example, the Blessed Eucharist, the Bread of Life. Can any soul pass through the battle-lined pilgrimage of life victoriously without partaking of this Food? Jesus says emphatically no. "Amen, Amen, I say unto you, except you eat the Flesh of the Son of Man and drink His Blood you shall not have life in you."

The chances of a Catholic in good faith and of a non-Catholic in good faith reaching heaven are on a par with the chances of a passenger on the Mauretania, sea-tried and equipped as it is with engine and rudder, with food and medicine and trusty officers, reaching the shores of Europe, compared with the chances of the passenger who attempts to make the transatlantic voyage in a hand-made canoe without water or food or medicine, without rudder or compass or crew. Of course the latter may reach the other side in safety, but it needs must be by a stupendous miracle of the Almighty. "He that is not with Me", says Christ, "is against Me"; and "He that will not hear the Church, let him be as the heathen and the publican." And all our petty sentimentality and lazy liberality cannot unsay the words of Jesus Christ. He permits no compromise between truth and error. He is the "Way and the Truth and the Life", and there can be no other. His Church is the pillar and ground of Truth and neither the pride of man nor the malice of hell can devise a substitute.

I mention these current excuses offered by some of our clerical brethren in palliation of their indifference to the salvation of the other sheep, mainly for the benefit of the younger shepherds whose lifework is yet before them and whose field of duty in this country is most fertile in opportunity and most promising of abundant returns.

But this work, like any other, to produce the fullest measure of success, must be done systematically. At present each priest is obliged to toil on in a more or less haphazard way striving to evolve some method or system of reaching the non-Catholics of his community. I trust I shall be pardoned the presumption of placing before my fellow priests a brief statement of some of the means and methods employed in this parish which have proved to be productive of good results.

I may summarize them by stating that the essential factors in the conversion of a non-Catholic are: God, the priest, the laity, and a non-Catholic of good will.

Any method to be successful must embody all these factors, and in the suggestions that follow the reader will perceive how they may be enlisted in the daily routine of pastoral duty. But before speaking of the methods employed in winning converts permit me to say that an important qualification requisite in the successful convert-maker is an intimate and sympathetic knowledge of the non-Catholic mind. It is well for him to recognize and cherish this very wholesome and encouraging fact, that a vast number, I am tempted to say the vast majority, of our non-Catholic neighbors want to be right; that it is only the few who consciously and maliciously want to be wrong. This is a good principle to work on in all our dealings with all our fellowmen, but particularly wholesome for a priest in his dealings with non-Catholics. We should meet them in business or social relations with the same manly cordiality and sympathy as we would were we, as Cardinal Newman suggests, anticipating the pleasure of one day receiving them into the Church. A cold, distant, and what is worse, a contemptuous, critical demeanor is not likely to awaken any great yearning in the bosom of the stray, to enter the fold of such a phlegmatic shepherd. Were the prodigal's father to exhibit such a frosty front the homesick son would have turned on his heel and hastened back to the warmer comforts of his swineherds. A look of scorn or a cold word of repulse would, I fancy, have chilled the repentant heart of a Magdalen and changed the gentle tears of sorrowing love into the vicious tears of anger and hate.

We must keep ever before our minds this other fact, that our separated brethren are still members of Christ's great flock, separated from His fold through no fault of their own, but rather through adverse circumstances of birth, inheritance, and education, over which they have had no control. Now the paramount obstacle that impedes their entrance into the Church is ignorance, in many cases as dense and dark as Stygian night. They simply do not know, and every priest engaged in the work of instructing converts, persons who are otherwise intelligent and well-versed in secular knowledge,

can tell how amazingly crude is their knowledge of the rudimentary truths of Christianity. Hence the imperative duty of the priest is to dispel this unlit cloud of ignorance and reveal to its unfortunate victims the supernal light and beauty of Mother Church.

"Go and teach My gospel to every creature," says Christ to His priesthood, and the all-comprehensive vision of the Saviour that day on the Galilean hill must have included with special sympathy the millions of untaught, misguided, semi-Christians of the twentieth century.

But how can the priest induce them to listen? This question brings us face to face with the urgent need of to-day,—that is, a system which will prove practical and efficient. I submit the following methods, which I shall not dignify with the term system. The chief factor in the work of conversions is, of course, God's grace,—"No man can come to Me," says Christ, "except the Father draw him." Hence we begin each year's work with a public octave of prayer extending, according to the happy suggestion of Father Paul, from the feast of the Cathedra of St. Peter, 18 January, to the feast of the Conversion of St. Paul, 25 January. The zeal and enthusiasm with which the laity enter upon these devotions augur well for the success of the year's work. Many receive Holy Communion daily; others attend Mass or apply themselves to the Rosary or to some other form of prayer. The children are enlisted in this siege of Heaven and every morning they say the Rosary in common during Mass time. This octave of devotion awakens the interest of the most apathetic members of the congregation and enthuses many with genuine zeal to gather in non-Catholics for the series of lectures which follows shortly after. This series consists usually of eight lectures and is so timed as to conclude on Passion Sunday. In these lectures we endeavor to give a popular and lucid exposition of the doctrines and devotions of the Church, adapting them to a mixed audience of Catholics and non-Catholics.

By the way, the average audience in a Catholic Church, at least in medium-sized cities, at the High Mass, as well as at the evening lectures, may be considered a mixed audience, comprising as it does some Catholics who are partially Protestantized by lack of adequate training in youth or by social

contact with non-Catholics, and some Protestants who are partially Catholicized by common sense and social intercourse with Catholics. If the priest keeps this fact in mind he will instinctively adapt his instructions to the general need of his hearers.

The question-box is an important adjunct and is freely patronized by Catholic as well as non-Catholic. Questions placed in the box on Sunday are not answered until the following Sunday evening, in order that the priest may, by giving them maturer consideration, discern the mental state of the inquirer and the real difficulty which confronts him, and thus be able to afford him the enlightenment he seeks. Oftentimes a question which appears at first sight trivial to the priest, may be of supreme import to the inquirer; at any rate even trivial questions can be made conducive to some wholesome instruction. Again a question may be obscurely or even insolently worded, but the tactful teacher will overlook both the awkwardness of expression and insolence of diction. Sarcasm, ridicule, or hob-nailed jest should have no place in the replies to questioners. The issue is too tremendously important, for here, even more than in the lecture, the priest is dealing with the most intimate and vital interests of immortal souls. On the other hand the warmth of genial humor and the flash of kindly wit may serve at times to melt the icy barrier of prejudice and throw an illuminating ray on the fair face of truth. It is unnecessary to add that the tone of the discourses must be dignified and sympathetic. Any manifestation of hostility or bitterness would be ruinous to their purpose. The aim is to instruct and attract earnest but misguided souls, with the reasonableness and beauty of divine truth and the Christ-like charity of Catholic practice. "Crush not the bruised reed," says the ideal Teacher, "and extinguish not the smouldering flax". Hate has never yet healed a wounded heart, nor awakened a blind soul to the vision of divine love. "You cannot build the Church," says our Venerable Pontiff, "on the ruins of Christian charity." Sympathy, genuine, magnanimous, gentlemanly sympathy as exemplified by our Blessed Lord is to the priest to-day the magic key to the restless, unlit souls of our estranged brethren.

During the course of lectures, announcement is made from time to time of the formation of a class for inquirers—shortly after Easter, an invitation being extended to all who wish to join. They are informed that the purpose of the instructions is primarily educational, that all are free to attend one or more of the sessions, just as they see fit, and that no one should make up his mind to accept or reject the Church until he shall have completed the course; that then, and not until then, can he take the step intelligently one way or the other. The fairness of this proposition impresses the non-Catholic favorably, and serves to disabuse him of the fear that the priest is out with a hook to grab and jerk him into the Church, willy nilly. The offerings taken up during the lecture course are devoted to the purchase of instructive literature which is distributed gratis, not only to inquirers but to anyone who might be deemed favorably disposed, and at times to some who, we have every reason to believe, are not well disposed. For example, for some years we have made it a practice to send to each newly arrived minister a copy of the *Faith of Our Fathers*,—accompanied with a kindly little note of good will. Our main object is not the conversion of the minister but to place in his hands a lucid and concise statement of the teachings of the Catholic Church so that should he ever have occasion to refer to any Catholic doctrine, he will be able to state it correctly. If, notwithstanding the opportunity of knowing, he wilfully persists in misstating the teachings of the Church, well—as St. Paul would say: "Anathema sit". Anyhow I have sufficient faith in the honesty of the average minister to take the trouble of sending him with my compliments a gentlemanly exposition of the teachings of the Church; and be it said to the credit of these gentlemen that, with very few exceptions, they have promptly and courteously replied expressing their appreciation of the gift and the good will of the giver, assuring me that they would give the book a thoughtful perusal. I am convinced that many of these preachers, though they continue to reject the doctrines of the Church, will have too much regard for their conscience to misrepresent them in the future and it is chiefly ministerial misstatements that deter earnest souls from entering the one true fold.

The course of instructions comprises not less than twenty-five hours,—at an average of three hours per week. Much can be explained in that time, but the class is informed that these instructions are but little more than rudimentary, that those who enter the Church will continue through the remainder of their lives to learn more and more about Her teachings from sermons, lectures, devotions, and private reading.

To my mind the suitable text-book for non-Catholic inquirers has not yet been written, or, if it has, I have failed to see it. We have the members of the class read O'Brien's large Catechism, but use a compilation of our own in giving the instructions. One of the most serious defects in our present catechisms, whether for Catholic or non-Catholic, is the omission of a chapter on the Bible which should follow immediately after the chapters on the Church. In some this defect is partially remedied by a sort of appendix treatment of Scripture and Tradition, but the subject is far too important in our day to be relegated to the rear of the book. As supplementary aids we use the Protestant Bible, the Government Bulletin No. 103 of statistics of religious bodies of the United States, and a home-made chart illustrating the history of the churches, their origin, founders and divisions,—which proves to be quite startling as well as instructive to the members.

At the close of each session some time is devoted to answering questions,—but we find it well to ask questions occasionally during the hour to ascertain their acquired or inherited notions in regard to certain doctrines in order to be the better able to correct them and also to hold the hearers' attention. These courses are given three times a year, but during the past three years the number of applications necessitated four courses, resulting in a hundred and eighty-five converts. Catholics are also invited to attend, especially those, and their number is surprisingly large, who have not had adequate instructions in their youth. Many such take advantage of the opportunity and become more fervent as well as more intelligent in the practice of their religion.

THE LAITY.

The coöperation of the laity is a most important and efficient factor in the conversion of our separated brethren, and

one of the happy surprises that come to the priest engaged in seeking converts is the zeal with which the laity enter into this work. The majority of converts received here have been brought into the Church by the influence and kindly interest of the laity. At present we have in the class an entire family of five whom an humble laborer has been preparing for months by supplying them with a catechism and the weekly *Sunday Vistor*, supplementing the literature with a little explanation now and then. Many incidents of a similar nature could be narrated.

The laity can reach many whom the priest cannot reach, in fact of whom he never would hear. We secure their interest by keeping the work constantly before their minds. The announcement from the pulpit on three consecutive Sundays of the opening of each course of instruction and the regular announcement each Sunday of the hours of instruction during the week, and the subjects which will be treated, serve to keep the work ever present to the minds of the laity. And when at the end of the year the number of converts is announced and due credit is given to the people for their coöperation in the work, their faces reveal the joy and wholesome pride they feel in their success.

Much can be done by the adult laity,—but God bless the children, the little apostles, who can and do win many an exiled soul back to the Kingdom. Aside from their prayers in common for the conversion of non-Catholics, their active missionary work is naturally confined to the home,—where there may be a non-Catholic parent or relative. Many a touching incident could be told of the fulfillment of the Scriptural prophecy: "A little child shall lead them." But we have another class of missionaries who accomplish wonders in securing the grace of conversion for those outside the fold. They are the sick. It has often occurred to me that the precious boon of suffering is unfortunately too often dissipated in fruitless repining and discontent. Well, be this as it may, we make it a point to exhort the sick and particularly invalids to devote certain hours during the day or night in union with the sufferings of the Divine Shepherd for the conversion of some poor stray sheep. Next to the reception of the Sacraments I know of nothing that brings more comfort and more

willing resignation to the sick than the realization that their pains are not only not in vain but are of priceless value in co-operating with Christ in the redemption of souls. It elevates their minds above the helpless monotony of suffering and quickens the wearisome hours with the fervor of apostolic zeal. We know the wonderful efficiency of the prayer moaned by the dying thief when cross to cross he hung by the side of the world's Redeemer. Can we doubt for a moment that the same compassionate Christ will turn as quick an ear to the unselfish pleading of an obscure saint whose human cross is wedded to the cross divine in the mutual bond of self-sacrificing love?

Another means of reaching non-Catholics is the public press. The secular press is as a rule very willing to publish any article elucidating the position of the Catholic Church on the issues of the day, such as marriage, divorce, education, the ill-savored eugenics, or any other subject of general interest.

All that the average editor requires is that the article be short, fair-minded, and entertainingly written. The frequent misstatements of Catholic doctrine appearing in the press afford ample opportunity to the zealous priest to get instructive matter before the public.

The law which obtains in this province requiring the non-Catholic party to a prospective mixed marriage to take a complete course of instruction previous to marriage, proves to be one of the most fruitful means of conversions. It has been in operation in this parish for about eight years, with the following results. The total number of non-Catholic candidates for marriage who have followed the complete course of instructions is one hundred and twenty-nine. Of these, one hundred and nineteen applied for admission into the Church and ten remained outside. Seven of these latter faltered through fear of antagonism on the part of parents or relatives, and three failed to apply through indifference,—apparently devoid of all religious instinct.

From these figures it is evident that this law is eminently practical and effective. It entails considerable extra work upon the priest, if the work of winning back stray souls may be called "extra" work; but it is surely worth while. I am firmly convinced that were this law enacted and *enforced* in

every diocese of this country, the number of mixed marriages would decrease ninety per cent, and thus one of the most prolific causes of leakage from the Church would be removed.

And, after all, is it not more reasonable to ask the non-Catholic to learn something about the religion of his future Catholic consort and Catholic offspring than to oblige him to sign an agreement to bring up his children in a religion which parents and preachers have taught him all his life to condemn and abhor as utterly false and corrupt?

The influence of a steady stream of converts into the Church on the congregation is simply immeasurable. I fancy that when the ninety-and-nine, cozy and secure in the fold, beheld the shepherd, fatigued with travel and drenched with the storm, carrying tenderly the bleeding stray back to light and warmth and shelter, they were more keenly sensible of their great good fortune in being securely and comfortably housed. The Catholic flock to-day is similarly affected at the sight of wanderers coming back home led gently by a zealous pastor. It stimulates the whole body of the faithful with new fervor and begets in their souls an ambition to coöperate in the soul-saving work. And the priest? Well, the average pastor experiences many a joy and consolation in his everyday pastoral routine, but no joy or consolation can compare with that of finding the stray sheep in the storm-blown desert of unbelief, of withdrawing from its tender flesh the thorns and briars and of carrying it on his shoulders back to the one fold, to the bosom of the One Divine Shepherd. The priest who goes into this work discovers in a short time that it has somehow taken possession of him. It will permeate his whole system and he will find himself thinking by day and dreaming by night of ways and means of reaching "the other sheep" and winning them back to the Fold. A priest acquaintance who has this shepherd-fever was visited some months ago by an insurance agent whose purpose was to induce the good father to take out a policy. Presumably to ingratiate himself in the good will of his reverend victim he remarked that he had great esteem for the Catholic Church, that in fact his wife was formerly a Catholic, but was not living up to it at present. This was enough to rouse the waning interest of the priest. He proceeded to ask a few questions and interject

some wholesome explanations of Catholic truth, the agent meanwhile growing more and more interested until the question of insuring the body of the priest was lost in that more important question of insuring his own immortal soul. At any rate, he left the house with a catechism under his arm and the date of his next instruction impressed upon his mind. A few weeks ago that agent and his twelve-year old son were born into the Kingdom through the life-giving waters of Baptism, and the next morning agent and wife and son knelt side by side to partake of the Bread of Life.

I submit this statement of the means and methods we have been using in reaching non-Catholics, fully conscious of the room and need of improvement. I trust, however, that they may be of some aid to my fellow priests and possibly stimulate a more general zeal for the conversion of our estranged brethren. Let us hope that the time is near at hand when a more perfect system will be developed and incorporated as one of the essential branches in the curriculum of our seminaries. Then from their venerable threshold will issue forth the young Levite intellectually keen and ambitiously eager to re-Christianize this semi-paganized but God-favored land of ours. He will be fully cognizant of these wholesome truths, that his "own" and Christ's "own" are identical, that Christ's mission is his mission, that the soul prayer of Jesus on the eve of the world's redemption must be his soul's inspiration in the work of applying that redemption to the sin-enslaved world.

"There are other sheep that are not of this fold,—them also must I bring."

ARTHUR B. C. DUNNE.

Eau Claire, Wisconsin.

PERE EDOUARD BUTARD—AN UNCANONIZED MARTYR.

In a recent number of the ECCLESIASTICAL REVIEW[1] we published the story of a holy Franciscan friar, St. Gonsalo Garcia, who had suffered for the faith in India more than three hundred years ago. He is the only native of that country whom the annals of the Church publicly celebrate. Yet one might safely assert that during

[1] December, 1913. "India's Only Canonized Saint."

the three centuries since the humble religious suffered martyrdom, India has witnessed very many heroic sacrifices by which saints are fashioned, in the multitude of devoted priests, nuns, and catechists, called to do missionary work "ad majorem Dei gloriam" in that country.

The Indian Directory for 1913 contains still as an active missionary the name of Fr. Edward Butard, stationed at Danbi in the Henzada District of Southern Burma. Last summer, on the night of the feast of St. James, brother of the Beloved Disciple, he died in the Leper Hospital at Kemmendine, whither he had been taken from the humble mission home at Danbi a short time before. The Holy Father, through the affectionate intervention of a brother priest, had given him leave to say Mass in a sitting position, because of infirmities which could not weaken the ardor of his longing to share more immediately in the Sacrifice of His Master to whom he had become likened by his sufferings. He would not use the privilege until a few days before his death, although he dragged himself to the altar day by day to comply as best he could with the rubrics which he considered as the sweet chains that bound him to his Eucharistic Lord. When two days later he could not rise from bed, he wrote to one with whom he shared the secrets of his divine compact: "I have passed the remainder of this week on my bed . . . but," he added, "it seems to me I have never been so completely a missionary as this week". How truly he gauged the value of the Cross! Indeed it is hard to say whether the cruel scourges and nails that ended the persecutions of the canonized martyr St. Gonsalo could have tortured the body, mind, and heart more than the racking pain that burned the limbs for long days and weary nights of the devoted French missionary Fr. Butard, while the active energy of his mature manhood gave even a keener edge to his sufferings than might have been the case under other circumstances.

It is noteworthy that this priest labored for a time at Bassein, where St. Gonsalo was born and where there is a shrine in his honor. Later he was stationed at Danbi, Myaungmya, and Rangoon, before the dread monition came to him that he was to be immolated in the midst of his labors even as a martyr, though without the added glory of the martyr's signet. There were other points of contact between the two missionaries that must have bridged a friendship between them across the centuries ere they joined their hearts in the Beatific Vision. Both had been educated by the Sons of St. Ignatius; both had with equal fervor, in the chivalry of their early youth, cherished the hope of being enrolled in the band of missionaries privileged to shed their blood for Christ, as they were to be, though under different titles; and it is a beautiful illustration of the Com-

munion of Saints that Fr. Edward should have breathed forth his last aspiration on earth, in the midst of the devoted children of St. Francis to whom St. Gonsalo belonged, and whose daughters have charge of the hospital at Kemmendine. The latter place is but a short distance from Rangoon, where Fr. Butard had at one time assisted the bishop in the work of the extensive missionary district confided to the care of Mgr. Cardot.

The details of the following biographical sketch we owe in part to the Rev. James A. Walsh, superior of the Catholic Foreign Mission Society of America, who had corresponded with the holy martyr priest. The more intimate facts, together with some of the quotations from letters, were obtained from a surviving sister of the martyr-priest. It is in the interest of the reader that we state that Madame Marie Therèse Butard is a religious of the Sacred Heart, who alone could have supplied reliable data about one in whom all the Church must glory, since she was the affectionate confidante of her heroic brother, not only in the days of childhood when both sought the path of perfection through sacrifice, but in those later years when a holy discretion urged the suffering priest to keep his secret even from the knowledge of their beloved mother, lest it might wound the tender affection of a heart become more sensitive with age. The fortunate parent of so noble a son never knew of his real sorrows. She died only a short time before his death, to learn the secrets of her child in the presence of Him who would also furnish the balm of eternal joy to soothe the knowledge into gratitude.

EDITOR.

IT is undoubtedly true that no influence for good is so effective in the development of a child's disposition and character as the atmosphere of a truly Christian home. Unconsciously the child imbibes the most precious graces whence spring a deep and lively faith, respect for the things of God and His holy law, together with that peculiar sympathy which has its root in charity and which frequently becomes the interpreter of a divine vocation to the priesthood or the religious life. God bestowed this priceless inheritance upon young Edward, one of four children of Jean Butard and Marie Delattre. The home of these devoted parents, deeply imbued with the instinctive love for the religious life, was the abode of all that represents a Christian household, where, according to the beautiful French proverb, "Sire Dieu est le premier servi". Our

little hero was born 9 September, 1868, and on the same day he was baptized in the Cathedral church of Amiens. Shortly afterward the family moved to the parish of St. Germain, where the relics of that holy missionary and martyr bishop are preserved, and his history may not unlikely have influenced the child in his desire to become a missionary and a martyr.[2] It also happened that the newly appointed parish priest of St. Germain, the abbé Daveluy, present archpriest of the Cathedral of Amiens, who soon conceived a strong attachment to the father of the child, was the brother of Bishop Daveluy who suffered martyrdom for the faith in Corea, 30 March, 1866, and with whose heroic missionary life the young boy was soon, we may presume, to become familiar under the guidance of his pastor. Certain it is that the stories of the missions and the missionaries were a frequent and much loved topic of instruction and recreation in the homestead of "Place au Feure"; indeed such incidents as children's lotteries organized for the purpose of helping the foreign missions are among the pleasant memories cherished by the survivors of those happy days.

At the age of eight years Edward was sent to the Collège de la Providence, then under the management of the Society of Jesus. The training given by the pious and learned Fathers soon developed in the docile boy an attraction for the altar which showed itself in his remarkable devotion to the Blessed Sacrament. When Edward was in his tenth year the oldest brother was preparing for his First Communion and the fact naturally drew out his own longings for the same great privilege. Although he said nothing to indicate his ardent desire for the divine gift, it was apparent to the good priest, Father Barbelin, who instructed the young candidates of the catechism class. Meeting the child one day in the company of his father and mother, he looked at him kindly and then turning to Madame Butard said: "When will he make his First Communion—how old is he?" Then he added, to the extreme delight of the boy: "Let him prepare for next year." It was

[2] St. Germain, whose relics were conveyed to this church in 1659, is a native of Scotland, where his namesake, St. Germain, Bishop of Auxerre, had him baptized and instructed in the Christian faith. Later on he became a missionary in England and on the Continent, where he was consecrated bishop, and finally suffered martyrdom in the neighborhood of Bayeux in 480.

anticipating the happy event, for the privilege of early admission to the Holy Table was at the time still limited by the extreme spirit of reverence that seemed to require a mature realization of the Real Presence before allowing Its entrance into the innocent heart. Years after, Fr. Butard himself alluded in a letter to the grateful change in behalf of our little ones, when, speaking of the decree of Pope Pius X, he wrote: "How happy are our little children to be allowed to unite themselves to Jesus, and how much easier it will be for them to make progress in virtue. I am thinking what delight this decree would have given me had it been published when I was only seven or eight years old."

Needless to say he prepared himself for the great day with much fervor. In this he was assisted not only by his teachers at the college but by those at home who were capable of entering into the ardent expectations of the child. It was his father's custom to read for his children every morning an instruction suited to their age and capacity, and in this case Mr. Butard laid special stress on what he knew to be the boy's holy anticipation. Young Edward received his Divine Master on Pentecost Sunday, 1 June, 1879. God's provident love tested the faith of the child, who did not, it appears, feel the sensible fervor which the wondrous influence of the Presence of Christ in the heart at times produces, and which he expected because he had read of it in the lives of saints whose affections had matured into a riper union with God. On the evening of that happy day he was found weeping bitterly, and when asked the reason for his tears he answered: "Oh, I am not as happy as I expected to be." Later on he was to understand that sensible devotion is not the inevitable measure of the nearness of God to the soul. It was on this day however that he felt the strong impulse, akin to inspiration, to ask of the Saviour whom he held in the tabernacle of his young and unsullied heart, that he might be a priest and a missionary. He did not know that for him the grace of a vocation was an invitation to a martyrdom longer and more obscure than that of the holy men and women who shed their blood for the love of Christ amid persecutions in distant pagan lands, and whose glorious exploits had enlivened the dreams of his youthful longings. He kept the secret of his King most jealously, and

the first manifestation of his interior life appeared when, on receiving the Sacrament of Confirmation, he chose for his vocational patron St. Francis Xavier, Apostle of the Indies.

Whilst the boy showed unmistakable signs of a piety that would ultimately lead him to the service of the sanctuary, there was in his disposition no trace of estrangement from his surroundings, no lack of that gaiety which makes groups of children so attractive, and which in Edward's case was marked by a certain boyish energy that indicated the future apostle. He was always interested either as leader or as partner in the merry games that made the house or garden alive with youthful pranks. If there was anything remarkable about his interest in play it was a certain ingenuity for combining the useful with the enjoyable. He was in turn carpenter, cook, and general manager of the children's parties in his father's house, and if his cooking was not always a success and needed the intervention and help of the family chef, he certainly succeeded in making admirable pieces of children's furniture for his sisters' dolls. No doubt all this helped to prepare the future usefulness of a missionary who would be obliged to serve himself and the poor of Christ whom he was to guide into the ways of salvation.

Thus passed the first happy years of the boy in alternate study and play, shaping his high hopes for the future, when suddenly there came into his young life the first great sorrow. Edward, the boy of fourteen, had seen the shadow of the cross coming into his home in the illness of his father. Whilst it must have roused the solicitude of his rich affection, he could hardly have realized — the young rarely do — what death would mean under the circumstances. Monsieur Butard was still a man in middle life whose presence in the family would have seemed essential for the guidance of his children, if for no other reason. But at the age of forty-seven he felt the summons and prepared for it with the devotion that characterizes the deeply Catholic Frenchman. He knew the responsibilities he was leaving to his devoted wife, and during his illness it was the cry of his heart: " My God, I offer my sufferings for the salvation of my children." The prayer was to bear abundant fruit. He died 29 March, 1882. Around his bier were gathered the bereaved widow with eight children.

These he would gladly have given to God. Once in speaking to a holy religious he had said: "I have eight children; four of these I would like to see consecrated to God and in religion." It was the father's natural desire to see some of his children remain with him to do their lay apostolate and keep up an honored family name; but he would not have hesitated to give his blessing to each and all, if God had called them to His special service. It had always been the distinct longing of his heart to have a priest in the family, and on one occasion he had said to his young wife, as she recalled it in her later days: "Would you not be happy to have a son a priest and a daughter a religious?" "Yes indeed," was the heartfelt answer. "And what," he added, "if this son were a missionary!"

The blow of his death fell with special force on Edward. A few months before, the famous decree of 1880, by expelling the Jesuit Fathers from their establishments, had deprived him of these educators. Death took his father just when the lad most needed his care. Fortunately the Collège de la Providence passed into the hands of competent ecclesiastics, worthy of the confidence reposed in them by Catholic families. Here Edward continued his studies. It must, however, be acknowledged that the year 1883-1884 had its perils. Doubtless he was alluding to this time when he wrote later on: "There was a period in my life when my one fear was that I would be obliged to realize some day the desire to be a priest which I had as a child." Our Lord, however, did not abandon him, and during the Retreat of 1884 in the month of October, a marvellous stroke of grace completely transformed him. Strengthened by the habit of going to Holy Communion, which he received not as a reward but as a support, he triumphed over his difficulties. Some months afterward he confided to his mother his wish to become a priest; and if he did not at the same time speak of his choice of the missions, it was because his affectionate heart shrank from driving the sword deeper into hers. His eldest sister was asked to complete the tidings. Far from opposing so beautiful a vocation, Madame Butard's thought was: "When we must make sacrifices, let us be happy to offer them to Jesus Crucified." Well-intentioned persons however made so many objections that,

though her son was already accepted at the Seminary of the Foreign Missions, he consented to test his vocation thoroughly at Issy, whither his mother accompanied him on 2 January, 1887.

The result of this trial was what might have been expected; the thought of the foreign missions grew more firmly in the mind of the young seminarian, and in the month of May, 1888, in a letter to his mother he announced the decision of his Directors, and asked her "to sacrifice her Edward". The mother's answer was doubtless in the same heroic spirit as her son's request, and in the following September the Society of Foreign Missions counted one more aspirant. The eighteen months spent at Issy had left a deep impression on his soul, commencing that transformation which elevates without destroying human nature. A stamp of sacerdotal dignity had been imparted to his character which could not fail to influence his family when he returned to them in vacation. Who can say what unconscious ascendency he exercised during these months of rest? Still he had lost nothing of that gaiety and enthusiasm which was one of the charms of his generous, affectionate character. Having entered Mendon in September, 1888, he threw himself with ardor into his life of study and preparation for the priesthood. It was at this time likewise that he commenced an apostolate in his own family by means of affectionate letters especially addressed to the little First Communicants. With what loving zeal did he urge them "to do more and more for Jesus in the Blessed Sacrament"; . . . "he would consider it too great a happiness if he were to be the means of inspiring them to make one extra act of love"; he reminded them that "the surest way of reaching Jesus is to pass through Mary," that holy and beloved Mother of missionary aspirants; he warned them against little faults which might displease the ever-watchful, loving eye of God. With what eager joy these letters were received, fragrant with that tender devotion to the Blessed Sacrament which was to be one of the characteristic notes of his spirituality.

Already he looked forward to the great day of his ordination and begged prayers for this intention. "One must be so pure, so holy to command God, to hold Him in one's hands." A foretaste of the joy of his first Mass was bestowed upon

him on the day he received the diaconate, when he was privileged to give Benediction of the Blessed Sacrament. At last, 27 September, 1891, in the Chapel of the Seminary of the Missions at Paris he was ordained to the eternal priesthood. On the following day he offered the Holy Sacrifice in the little Chapel of Nazareth at the residence of the Vicomtesse Saint Jean, Presidente de l'Œuvre des Partants. His happy mother shared his emotion, and with several members of his family received Holy Communion from his newly consecrated hands. A few days afterward, on Rosary Sunday, there was a grand feast in the Church of St. Germain, Amiens: the child of the parish sang his first Solemn Mass amidst a throng eager to receive his blessing. All knew they would not long enjoy his presence, for the young priest had already received his appointment: Southern Burmah. The brief sojourn in his native city soon came to an end and Fr. Butard returned to Paris to make his last preparations before sailing. On 11 November took place the ceremony of departure at which were present as many of his relatives as could reach the city. In the evening the immediate members of his family assembled in the Chapel of Nazareth for the last farewell and prayer. If tears were shed, there was in them no bitterness, but only God's strength and peace. The final adieu was said heart to heart; all retired as the young priest at the foot of the altar offered his sacrifice to God. Writing to his family shortly after his departure for the mission, he mentions how much it had cost him to bid farewell to those whom he so tenderly loved; but he adds: "How generously our Lord will repay the little we give Him!"

Having embarked at Marseilles on 15 November, the young missionary arrived at Rangoon about the middle of December. Before being sent on active duty it was necessary for him to become somewhat familiar with the customs and language of the country. The vernacular of Southern Burma is Karen, an Indo-Chinese dialect common to the people of Tibeto-Burmese stock. He had barely mastered the elements of the new tongue, to the study of which he gave himself with eager zeal under the direction of Père Bringaud at Mittagon, when he received word to set out for Danbi, where, owing to the extent of the territory, and the distances to be covered by the missionaries,

a new station was erected, of which the young priest was to take charge at once. The lessons of humility, poverty, and devotion, which he was to learn here from the very outset were probably more effective than any other form of instruction or meditation could have been. At Danbi he found himself absolutely destitute of everything that might be considered essential for the beginning of his missionary and pastoral work. There was no house in our sense of the word, and he had to take shelter with the animals. He constructed a rude altar, the back of which was protected by a large blanket in order to keep away the animals that might stray into the sanctuary and disturb the devotion of the natives. For obvious reasons his superiors insisted that the first thing to do was to put up a modest dwelling, where the missionary might find shelter from the elements, all the more since it was possible to say Mass in the open until a becoming oratory could be built. But in a few months Father Butard had managed to construct a chapel, where to his great delight he could keep the Blessed Sacrament. It was a deep joy to him, as he expressed it, to be able to gaze at night from his humble shelter into the sanctuary, and to feel by the token of the little light burning before the Tabernacle that he was not alone, but had his dearest Friend near him, the one who could lighten all his burdens and clear up all his doubts under circumstances so entirely new.

He soon learnt the value of intelligent catechists to aid him in his work; and he was fortunate in inspiring the natives with his own zeal and in gaining their affection. This not only aided him in doing his priestly and pastoral work with greater efficiency, but saved him from many a danger to which he was exposed in a country where there was little natural protection for the stranger. Among his early reminiscences of unsuspected perils he tells of how one night he was roused from his couch to go to the assistance of a dying Burmese at some distance from Danbi. To reach the sick person he was obliged to pass barefoot through a swampy district where the rains had made the path unrecognizable. As he was groping his way under the guidance of his faithful catechist, he suddenly received a violent thrust from his guide that knocked him aside. For the moment he wondered at what seemed an out-

burst of native rudeness in a new convert not yet fully able to realize the reverence due to a priest carrying the Blessed Sacrament. But when he turned to his companion ready to give him what he deemed a deserved reprimand, the catechist simply said: "Father, you were about to tread on a boa snake lying in your path." To have annoyed the giant reptile, however unconsciously, would probably have cost our young missionary his life.

Danbi had now a church and a priest's house; but it still needed a good school building. This was Father Butard's next task, and he completed it without much delay and placed it in charge of two native Sisters. New difficulties arising with which the young priest was unable to match his limited experience, he deemed it advisable to consult his superiors and suggest a change of responsibilities. Accordingly he was sent to Myaungmya.[3] Later on he was sent to Bassein, where there are now three priests in charge of the district; and in 1898 the Vicar Apostolic of Southern Burma[4] called Father Butard to Rangoon, where the new cathedral was then in process of erection. The young missionary, who had proved his talent for efficient building at Danbi, was to superintend the construction of the new edifice. At the end of four years Father Butard was able to return to his early love at Danbi. Here he took up the work of constructing a dispensary, one of those almost essential equipments of a foreign mission where the physician of the soul is also regarded as the most capable physician of the body. But the ardor with which he threw himself into all these works told upon his health; and the bishop deemed it advisable, in order to save a devoted priest for numerous labors that were to come, to order him to return to France for a brief renewal of physical strength. It proved to be but a halt on his journey of the Cross, a momentary rest to adjust the instrument of the passion at the foot of Calvary. To the loved ones at home who did not suspect what was going on in the heart of the young missionary, or what Divine Providence held in reserve for him, his return, even for a little while, was a great joy.

[3] Myaungmya has at present a Catholic population of over four thousand, and is to-day cared for by two priests of the French Mission Society.

[4] The Right Rev. Dr. A. Cardot, who was consecrated bishop of Limyra in 1893 and succeeded Bishop Bigandet in 1894.

It was on the occasion of this visit, while on a journey to Lourdes in the August of 1904, in company with his venerated mother, that he began to realize the fastening of some fatal malady upon him. He had noticed that a portion of his left leg was apparently without any sensation, a sign of paralysis which is indicative of some deeper destructive force within the organism. He said nothing of his apprehensions to his mother. But later on, while visiting his sister at Marmoutiers where she resided at the time as a religious of the Sacred Heart, the fact became known to the latter. They had been walking in the garden of the beautiful Convent, the very site of the monastery in which St. Martin had dwelt at one time, when suddenly Father Butard turned to his sister and said: "I do not know whether I am right in telling you this, but I believe I have the first symptoms of leprosy." The effect of his words may be imagined. The astonishment which at once touched the most tender sympathy of a sisterly heart was only tempered by the realization of the splendid heroism that was unfolding before her mind. The good religious was filled with a divine pride in the possession of a brother who did not shrink from the true martyrdom which the consciousness of what was before him involved. In answer to the questionings which sisterly affection suggested he had to confess that in his care of the sick he might easily have contracted the fatal malady. He had of course been obliged to administer to the spiritual needs of lepers in the midst of squalor which was inevitable under the circumstances. At the same time, though leprosy frequently began with the peculiar insensibility which he now felt, it was possible that he was mistaken, and that the affection was merely a passing phase of physical exhaustion. It was evident that there was a struggle going on in his heart; and while human nature seemed to dread the repulsive disease, the mettle of the martyr longed for it as a mark of Divine approval. Brother and sister sought to encourage each other—"de regarder haut pour voir beau". Some weeks later he wrote to her a reassuring letter, as though he had exaggerated the evil and there was no immediate cause for apprehension. What gave strength to this view of his case was the fact that the doctor at Vichy had allowed him to return to his mission. He hailed the good news because it

permitted him to be once more active in the midst of his Karians who were longing for his ministrations. At the same time there loomed in sight new sacrifices, among which that of bidding farewell to his mother whom he was to see no more on earth. The pain of separation was more keenly felt than at the time of his first departure; the illusions and enthusiasm of youth had been replaced by the stern realities of experience. Grace alone enabled him to pass through an hour which he ever considered one of the saddest of his life. Indeed he found himself powerless to utter his loving thanks to his mother for her delicate, affectionate care during these six months; and it was only in a letter written at Genoa before embarking that he poured out his heart. He wrote that he had offered Mass for the family, and added: "At the Memento, with what tender affection I recalled each one, especially you, dear Mother. The God for whom we sacrifice one another will repay us a hundredfold". How true it is that parents do not lose their children by giving them to God; next to Him they ever remain the first object of filial love. We shall see later on to what a heroic degree Father Butard carried his affection as a devoted son.

Great was the joy at Danbi, when about Christmas time the good Karians received back their beloved Father, who now began anew his career of devotedness in their midst. One of his letters, in which he excuses himself for his long silence, gives us an idea of his life as a missionary; it reveals to us also how trying he still found the climate: "I am always busy and often in poor health. When I am on a trip you must not expect a letter, for every moment of my time belongs to my Christians; whilst when I am at Danbi it is not easy to find leisure for correspondence. I have to direct my schools, send reports to the Government, answer official letters from the Department of Education, do the manual work necessary to keep my buildings in good condition, and above all be at the disposal of my people who come to ask advice not only on spiritual matters but also on temporal affairs. You know fish cannot be caught without a bait; so too a missionary must be patient in order to do the work of God." It was in the interests of this great "work of God" that he strove to give continual impetus to his cherished devotion toward the Sacred

Heart. Numerous vocations to the religious life seemed to be the fruit of these efforts among the children.

In the month of June, 1906, whilst directing some work upon a dyke erected to protect the harvests of his flock, Father Butard suffered from an ugly abscess on his leg. An operation was deemed urgent, and it proved that the limb was insensible, for the surgeon probed to the depth of four inches without causing pain to the patient. On receiving news of this circumstance, his sister, the religious who had received his confidence on the same subject the year before, was alarmed and communicated her fears in a letter to him. His somewhat evasive answer breathed his own calm of soul; there was no proof that he had the leprosy; nevertheless if God pleased to send it, he trusted that he could carry the cross. "Should we who are consecrated to God be afraid of crosses?" His soul was still enjoying the peace of the Cenacle; soon he was to taste the agony of Gethsemane. "I do not forget", he wrote, "that you desire to know the full truth, much as you dread it. Well, I may say that I am in the same frame of mind myself. Oh, pray for me, pray, in order that if our Lord wills me to bear this cross, I may accept it generously and lovingly."

The very uncertainty of his condition, however, added to his moral suffering. On the 1st of November, 1906, all doubt ceased. He writes:

> Yesterday evening, after dinner, when we were conversing, I perceived on the ring finger of my left hand a little blister no bigger than a pin's head; then suddenly I saw it grow larger; to-day it is the size of a large bean. Consequently I need not tell you what was my subject of meditation this Feast of All Saints. At my Mass, when I came to those words of the Pater: "Fiat voluntas Tua", they stuck in my throat, and it was two or three minutes before I could pronounce them. Are you surprised at this avowal? Well, one would have to be a saint to accept this trial, I will not say unhesitatingly, but even with complete resignation. Alas, I am far from being a saint.

He went at once for treatment to the leper hospital at Kemmendine, five miles from Rangoon. The missionary in charge showed him great kindness, saying: "God must love you a great deal to send you such a cross." As for himself he went before the Blessed Sacrament to repeat his Fiat in spite of the tears which flowed. Naturally one of his first worries in this new cross concerned his mother; it seemed as if he could not hide from her the truth; yet would not the blow kill her?

In one of his letters, he made some attempt to prepare her for the sad tidings; but when the contents were read in France, God Himself seemed to blind her to its true meaning. It was thought he referred merely to an attack of nervous prostration to which she knew he had been subject; and for long years he allowed her to remain under this delusion. It would be difficult to say at what cost of sufferings he kept his secret; for, unable to explain the cause of his silence and of his short letters, much in his conduct might have appeared as neglect which caused painful misunderstandings. "Better suffer everything than tell my mother what is the matter," he would say; and so until the death of this beloved mother he had the courage to hide from her the truth. When from her bed of death she sent him this message: "I am glad he consecrated himself to the good God," she did not know to what extent this sacrifice had been accepted.

And now commenced for Father Butard very painful years; it would be impossible to narrate the alternations from better to worse and vice versa. Sometimes he called himself "the spoiled child of the Good God", because the malady was not so far advanced as might naturally be expected; again he would be nailed for long weeks to his bed of pain, deprived of celebrating Holy Mass and devoured with fever. The disease developed especially in the feet and face; in 1909, the latter became black, covered with tubercles and ulcers; the nose enormous, the ears large, thick and purple; he felt he was a repulsive object. Heart sufferings came to add to his distress and the demon, jealous of the beautiful crown that was preparing for him, made every effort to snatch it away. But grace was ever active; if, at times, the cry escaped him: "My soul is sorrowful even unto death", there was always resignation in its depths; if he had moments of anguish, he had hours of supernatural calm and even thanked God for his malady. Monseigneur Cardot, his bishop, a real father and friend, said: "He is happy to suffer; in suffering for the mission to which he is so devoted, he is perhaps more useful than if he was laboring for the salvation of souls". He found consolation in the thought that our Lord had condescended to call Himself "a leper," and deigned to imprint His disfigured countenance on Veronica's veil.

Life at Kemmendine was not always sad; as far as possible he exercised his sacred ministry. One day, to his great joy, an old dying leper accepted a last offer from him to become a child of God. In 1908 he had the happiness of establishing the devotion of the Sacred Heart at the Asylum. Sometimes he paid a little visit to his *Danbi d'or*, as he called it, and then the cross seemed lighter. In 1910 he was able to return there permanently and his health was better. Of what devoted kindness was he not the recipient! The missionary who had succeeded him, received him near the presbytery; and later on, a native nurse of the little dispensary offered her life for him. When she made this avowal, she was reproved for having acted without reflection; but she answered that, as priests were few in the country, it was only right that the Father should be enabled to work again even if it could only be done at the cost of her life. Less than two years afterward she was attacked by consumption and died as a predestined soul.

The year 1912 was to be fruitful in great graces In the spring of that year Father Butard, having been deprived for some weeks of saying Mass, timidly expressed his desire to obtain from the Holy Father permission to say it seated. He well knew he was asking for an exceptional privilege; therefore what fervent prayers followed the petition to Rome. Overpowering was his joy, when on 6 June, the Feast of Corpus Christi, the Pope of the Eucharist deigned to grant the request made by the Bishop.

Now more than ever I must be the Priest of the Eucharist, never recoil from the rôle of victim if such be the will of God. Help me to thank so good a God [Indeed he had fully entered into the spirit of a victim; let us listen to his confidence]: For some weeks past our Lord has seemed to speak to me in a very special manner in my visits to the Blessed Sacrament; I, who am generally cold as a stone, thought He said: "It is very well to make Me protestations of love, but why do you not give Me the proofs which I expect? You wish to celebrate daily; but have you ever thought that you must truly unite yourself to My Sacrifice? Offer yourself to be My living victim." As soon as I understood what our Lord asked of me, I was frightened; poor nature recoiled, and I thought that the sufferings I already had were heavy enough. In fact the struggle was violent and I did not at once yield. At last I begged Jesus to do with me what He willed provided He sustained me in the combat; that I consented to be His victim for as long as He wished and in the way He wished. From that moment peace returned to me; better still, I am happy, contented, indeed I cannot express what I experience interiorly.

Shortly it appeared to him that our Lord was going to be satisfied with the offering alone, for to his great surprise he

received a letter from Father Allard written on returning from the Vatican. "Toward the end of my audience," wrote this devoted co-laborer, "I said to the Holy Father: 'Most Holy Father, one of our priests at the Mission has the leprosy; we have few missionaries; for the Glory of God and the salvation of souls, in order that he may be able to resume his priestly duties, I beg you to give him a blessing that will cure him.' The Holy Father lowered his eyes, recollected himself for a few minutes, then said slowly: 'Let him have faith and I will pray for him.'" Unbounded was the joy of the dear invalid on receiving this letter. Yes, he had faith, confidence—he would be cured by the prayer of the Vicar of Jesus Christ, "the Pope, who has promised to pray for me," he wrote. Considering it his duty to ask for his cure, he prayed for this intention, but without that feverish agitation which was one of his faults, desiring above all things the glory of God, who alone knows what will contribute to it: his cure or his voluntary acceptance of suffering. It was the latter that our Lord chose for him. On 15 October, Father Allard, who had returned to Burmah, went to Danbi and brought him the blessing of Pius X; no cure was effected, but the patient remained in "perfect peace". Besides, it was to this benediction that he attributed the favor of not missing on account of his health the celebration of Holy Mass a single day until the end of July when he was already in his last spell of suffering. Not only was he able to celebrate Mass, but he could do some work. At Christmas he had the happiness of seeing his little church filled with Christians more numerous than ever before. Was not this the fruit of the apostleship of suffering?

The Lord soon asked of his heart a further sacrifice, for in April, 1913, he learned of the happy, holy death of his beloved mother. With what fervor and love did he pray for this dear soul; and in response it seemed as if Madame Butard, learning in Heaven of her son's condition, asked our Lord that the recompense might be no longer delayed. The state of his health remained relatively good until the middle of June, and in preparation for the Feast of Pentecost he had the joy of performing some of the functions of his sacred ministry. But on 22 June, he wrote:

I have to announce to you that my disease has assumed an alarming character during the past week; the tubercles which had disappeared from my forehead have reappeared, and there is every reason to think that the malady will now make very rapid progress. Let us accept this generously as a manifestation of the designs of God in my regard; do not let us worry nor be inordinately afflicted. I must expiate my faults in one way or another and better here than in purgatory. However, do not think this is exaggerated stoicism, nor that I am unmoved at the approach of death. On the contrary, it is and ever will be the penalty of sin; and as every chastisement is painful, I even fear it. But I am determined to do all that depends on me to commend myself solely and entirely into the hands of God.

On 18 July, he wrote again:

I said Mass this morning; it was the first time I celebrated seated; but as for two days I had been deprived of the consolation of ascending the altar and as I felt I had not sufficient strength to remain so long standing. I thought I might make use of the privilege given me. Besides, is it not when pain is most intense that one experiences what great happiness there is in drawing near to our Lord? During the past days I have had an attack of leprous rheumatism, and it is something terrible. It lasted four days. But now I am better.

On the 20th he continued:

I have passed the remainder of this week on my bed. but as the fever does not rise till about nine o'clock I have had the happiness of saying Mass. Do not worry concerning me, but think rather that I am in the hands of God; He will do what He thinks best; the rest matters little. It seems to me that I have never been so completely a missionary as this week. Nothing brings us so close to God as illness; doubtless it is to your prayers I owe the calm which I enjoy in spite of physical pain—and—shall I acknowledge it?—moral pain also. How sweet it will be later on when we are in our heavenly country to remember what we have suffered for God!

He was no longer far from that Blessed Land! On the 14th of this same month, a fall had occasioned an interior rupture —so it was thought; for soon vomitings commenced which the next week became continuous. On the 23d, perceiving symptoms of the end, he wrote to Father Perroy, a fellow laborer and friend, a word of farewell: "It is the end", he said in closing: "Adieu—I have suffered enough in this world; do not let me suffer in purgatory longer than necessary." The next day he asked to go to Confession and on the 25th begged for Extreme Unction also, which he received with great piety. Père Ravoire, who no longer left him, believed that he kept consciousness to the very end, although it was impossible for him to speak. He expired during the night between Friday and Saturday, "between the day of Jesus Crucified and that of the Queen of Martyrs." His poor body, surrounded with disinfectants, was clothed in his sacerdotal vestments and re-

mained exposed until Sunday afternoon. Père Luce, provicar apostolic, with some assembled missionaries contemplated it for the last time and then the coffin was closed. Solemn High Mass was sung the next day in the little Danbi church and the body was placed in that temple which, with happy joy, the zealous missionary had raised to the true God.

The sacrifice was consummated; the victim was immolated And now we may ask to what degree was he a victim? Death permitted his bishop to reveal to us the answer. This extract from a letter from Father Allard, without making us forget our duty ever to pray for the dead, leads us to bless God who can inspire such generosity.

"RANGOON, 28 JULY, 1913.

". . . In the name of his Lordship I address you a communication which . . . throws upon the illness and death of Père Butard a light so great that, instead of praying for him, I am urged to pray to him as to a soul who carried sanctity to a heroic degree. Death had broken the seal of silence upon a secret confided to his Lordship. About two years ago the Father told Monseigneur that he knew he would never be cured; he took medicine only through obedience. Feeling that he could not do for God and souls what he would have desired, he had asked our Lord to let him suffer for them, to send him a malady which would make him an object of horror, of repulsion, so that he would suffer not only in his body but also in his soul—in all his keenest sensibilities, his love for his family and his fellow priests. So ardent were his entreaties to God, so noble his motives that God granted his petition. While shielding his humility God permitted that his bishop should receive this sublime confidence; and it is thus we learn that the dear leper whom we surrounded with such care, for whose cure we prayed so fervently, was, like his Divine Master, a willing leper; like Him he had said to God: 'Ecce venio, behold I come to do your will. I offer myself to you as a holocaust.'

"He has become our protector, carrying to Heaven together with an immense weight of glory, each of his wounds, his suffering, the opprobrium of a long agony asked, willed, and supported to the end with heroism which covers us with confusion. . . . Let us ask him to bless and protect us from Heaven.

"Regina martyrum, ora pro nobis!"

WHEN DOES THE INTELLECTUAL SOUL ENTER THE BODY?

(A Second Article).

THE discussion of the moment the soul enters the human embryo takes a new phase in Bishop MacDonald's article in the January number of this REVIEW. As in every paper he writes, the reasoning is very cleverly sustained, but his presentation of the biological data, upon which the argument necessarily rests, is contrary to the knowledge actually possessed by biologists; therefore, if I may presume to differ from

him, he has not established the Thomistic doctrine. His comment brings out important details of the subject which have not been discussed, and which need fuller explanation.

He maintains that "the theory of Aristotle and St. Thomas respecting the time in which the human soul is created and united with the body is the only tenable one", and the statement of the application of this theory is given thus by St. Alphonsus,[1] who says: "S. Thomas, in 3 part. dist. 3, q. 5, art. 2, sic ait: *Maris conceptio non perficitur, nisi usque ad 40 diem, ut philosophus in 9. de animalibus dicit; feminae autem usque ad 90. Sed in compositione corporis masculi videtur August. superaddere sex dies.*" St. Aphonsus quotes the opinions of various moralists as to the moment of quickening. Lessius and de Lugo thought, with Hippocrates, that the male is animated between the thirty-fifth and the forty-fifth day, the female from the thirty-fifth to the fiftieth. Busenbaum, and some others among the older writers, held to the fortieth day for the male, and the eightieth for the female. The fortieth and the eightieth days were also used as a standard by the Tribunal of the Penitentiaria in deciding certain cases of canonical irregularity.

St. Alphonsus affirms:[2] "Male dixerunt aliqui foetum in primo instanti quo concipitur animari, quia foetus certe non animatur antequam sit formatus, ut colligitur ex S. Scriptura Exod. c. 21, v. 22, ubi juxta versionem 70 dicitur: *Qui percusserit mulierem praegnantem, et illa abortum fecerit, si foetus erat formatus, dabit animam pro anima, si nondum erat formatus, mulctabitur pecunia.*"

Bishop MacDonald tells us (p. 13) "It is only when the matter is completely disposed; in our case, when the human organism is complete in all its parts, that the form is introduced."

The old moralists held, then, that the male foetus is animated about the fortieth day of gestation, and the female from eighty to ninety days after conception. Bishop MacDonald says in one place he holds the opinion of St. Thomas (40-90 days); again he tells us the human organism must be *complete in all its parts* before the form is introduced. The

[1] *Mor. Theol.*, lib. iv, tr. 4, n. 594. [2] Ibid.

human organism in a viable child of seven months is far from completion, as the Thomists understand completion of an organ: it has only part of the brain, part of the entrails, the muscle-tissues of the legs are not differentiated, the special senses are not fit for any communication between the soul and the outer world except as far as a crude sense of touch is concerned, and so on. The human organism is not literally complete, even as far as the vegetative and sensitive phases of life are concerned, until the end of the ninth month.

What obstetricians technically call "quickening" takes place between the eighteenth and twentieth weeks, 126 to 140 days, after conception. At that time the mother feels fluttering movements in the womb, and these are caused by the spontaneous stirring of the child. At that time the head constitutes about one-fourth of the foetus; the spinal cord and the brain are only partly laid down, indicated; the incomplete intestine is within the abdomen but the colon is not formed; the lungs have no air-vesicles; the special senses are merely indicated, and the placenta has been in operation only about two weeks. The heart has four chambers, and the blood is the sole organ of the body in the Thomistic sense of the term that really approaches completion, and it is doubtful that St. Thomas would call the blood an organ. He thought it is flesh *in potentia.*

The text from *Exodus* (21:22) quoted by St. Alphonsus is (1) too doubtful in itself to be the basis of any argument; but (2) even if it is accepted just as it stands the conclusion St. Alphonsus draws from it is not valid. The text he uses is not in the Vulgate, nor in the Hebrew; it is, as he says, the Septuagint reading. The Vulgate has it: "Si rixati fuerint viri et percusserit quis mulierem praegnantem, et abortivum quidem fecerit, sed ipsa vixerit, subjacebit damno quantum maritus mulieris expetierit et arbitri judicaverint; sin autem mors ejus fuerit subsecuta, reddit animam pro anima, oculum pro oculo, dentem pro dente, manum pro manu, pedem pro pede, adustionem pro adustione, vulnus pro vulnere, livorem pro livore." This has nothing whatever to say about a foetus formatus; it is merely the Semitic lex talionis; and the form of the law is clearly corrupt and inaccurate.

The text quoted by St. Alphonsus as that of the Septuagint is not exact even as the Septuagint has it. The exact wording is: "If two men fight and strike a woman who hath in the womb, and her babe come forth not yet fully formed [*καὶ ἐξέλθῃ παιδίον αὐτῆς μὴ ἐξεικονισμένον*], in a fine he shall be mulcted; whatsoever the husband layeth upon him, he shall give according to decision [i. e. of the judges]. But if [the babe] be full formed, he will give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe."

(1) This is evidently a mere application of the lex talionis, with no thought whatever of the biological animation, as such, of the foetus. It means that if a full formed foetus be aborted, no real damage is done, as the child is viable. If the foetus is not fully formed, it is not a fit subject of the lex talionis: it can not lose an eye, a tooth, and so on, because it lacks these organs; therefore the law of retaliation is not to be applied.

(2) Suppose, however, the writer of the text in the Septuagint did think with St. Alphonsus that the formed foetus is animated, and the unformed is not animated; even then the conclusion drawn by St. Alphonsus is not logical as a derivation from the text. The laws of *Exodus* do not teach embryology, physiology, or any other part of physical science; and no authority worth a hearing holds that the Scriptures were intended to be infallible treatises on obstetrics or astronomy. Like the other parts of the Bible, the laws of *Exodus* presuppose the unscientific biological, astronomical, and other physical notions of the time in which they were written—the moral truth is the matter the Scripture is dealing with; there there is no possibility of inaccuracy. St. John (1 : 13) speaks of those that believe in Christ's name, "Qui non ex *sanguinibus*, neque ex voluntate carnis, neque ex voluntate viri, sed ex Deo nati sunt." Here he expresses the erroneous Aristotelian notion that men are generated from the specialized blood of their parents. He was interested solely in conveying the truth that those who received Christ were regenerated by Him, not through heredity; and he does so, although his biology is as fanciful as Joshua's stopping of the sun. If St. Alphonsus's conclusion is valid, then men are

generated *ex sanguinibus*, Brother Jasper's contention that the sun "do move" is sound (it does move, but not as Joshua thought it does), and so on indefinitely.

The Massoretic text of this passage seems to be the best preserved: "If men fight and hurt a woman who is with child, and her child come forth, yet there is no mischief, he [who struck her] shall be mulcted in a fine; whatsoever the husband of the woman layeth upon him he shall pay according to the judges. But if there be mischief, thou shalt give life for life, eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe." Here the Hebrew text follows the lex talionis exactly. If, in a brawl, a man's pregnant wife is struck and abortion result, the offender pays the penalty. If the abortion does not kill or maim the child the culprit is fined by the Sanhedrim; if the child is killed or maimed, then the penalty is to be according to the lex talionis. In the Hebrew text there is no mention of a distinction between the foetus *formatus* and *non formatus*. This text is discussed here, not that it was cited by Bishop MacDonald, but to forestall a possible objection.

The only foundation in fact the Thomists had for saying any foetus is animated at the fortieth day, or thereabout, is that at that stage of gestation the foetus has taken on macroscopically a human appearance, and it is so evidently alive that anyone can recognize the fact. To say that the female foetus is animated at the eightieth day, or at any time later or earlier than the male foetus, is as pure a myth as the Aristotelian influence of the south wind on the sex of the *mas occasionatus*. This is as scientific, and as true, as the assertion that it is unlucky to meet a black cat. At the twentieth day the primordial ova are present in the ovary of the female foetus, and are recognizable, by the size and appearance of the cells and their peculiar reaction to stains. If they are present the foetus is female, if they are absent it is male.

These notions have no great weight as far as the present discussion is concerned: they only show that the old moralists knew practically nothing of the physical facts they were discussing, because no one knew these facts. The matter centres about the meaning of the term *organic* in the scholastic definition of the vital principle. This definition of the soul is

that it is the *Actus primus corporis naturalis organici potentiâ vitam habentis.* The words *actus primus* are the best translation of Aristotle's ἐντελέχεια ἡ πρώτη (*actus* or *status-perfectus*), and in any interpretation that is the meaning used in this article. The signification of the definition is that the soul, the substantial form, is the actus primus of the matter, the body, because it is the determination that gives it its specific and substantial being. An actus secundus would give only accidental being, and would suppose an actus primus. The soul is the primal actuation of a *body,* since only in a body is there a distinction between potency for substantial being and substantial actuality. The body is *natural,* not merely instrumental. An instrumental body is moved by an external force, a natural body has its own immanent principle of activity. The qualification *organic* is used ordinarily to signify that the human body must *per se* have organs, faculties, parts, destined to perform definite functions. The clause *potentiâ vitam habentis* means that since life, or the operations of the soul, is an immanent action, a living substance must be established in its own being before it operates; and it is thus established while the matter is receiving the substantial form. The substantial form, the soul, is the primal actualization of the organic body, which is in potency to produce those immanent actions wherein life consists. A body might be in potency while it still has no principle of operation, or, secondly, while it has such a principle but is not using it; and in this second case the human body is in potency for life at the moment of actualization.

A form fixes a thing in its proper species, and the intellectual soul is such a form for the human body. This intellectual soul communicates actuality to the body, not efficiently, but formally; not by action but by internal union. Thus both elements participate in the same actuality, which is given by the soul and received by the body. The soul in the present order of nature requires bodily organs to produce the immanent actions of life; and these organs, say, the special senses, the nervous, muscular, osseous, digestive, circulatory, secreting and excreting systems, and the cells as the agents of metabolism, are parts of the man which are not strictly in different species, but are different dispositions of the whole. The

soul is one in essence and multiple in energy, and it needs these multiple dispositions of the body to put that energy into effect up to a certain degree. These dispositions are not accidental forms medial between the soul and body. The body exists by the soul and there is nothing between it and the soul. "The soul is a tenant," speaking loosely, but a very peculiar tenant. If it goes out of the house the house collapses: it is one with the house, much more so than a tortoise is one with its shell.

There must be, then, some kind of organic body present for the soul to inform, vitalize, but what is meant by an organic body? If you mean a body with all the organs complete, then the soul can not be put into the body until the end of the ninth month of gestation, at the earliest. If you go back to the time of quickening, between the eighteenth and twentieth weeks, the only organ of the body, as organs are known by the Thomists, ready for use is the blood. At the fortieth day, when the male foetus is animated according to St. Thomas, there is less of these organs, as the Thomists recognized organs, than at the time of quickening.

St. Thomas [3] held that there is first a vital principle, which is only vegetative. He says, "Some have said that the vital acts which appear in the embryo are not from its soul, but from the soul of the mother, or from the formative force in the semen. Both these statements are false. Vital operations, as sensation, nutrition, growth, can not come from an extrinsic principle; therefore it must be admitted that a soul preëxisted in the embryo, nutritive at first, then sensitive, and finally intellectual." Bishop MacDonald says (p. 14) there is this *virtus formativa* in the two pronuclei which does come from the parents, and that this virtue is not rational. This parental virtus formativa, he also holds, acts for a month at least. To one conversant with the stupendous work of intracellular metabolism performed by the embryo during that month that seems to be a remarkable *quasi actio in distans* on the part of the parents. It would be much simpler to put the anima intellectiva at work at once than to use this *virtus formativa*.

[3] I., q. 118, a. 2, ad. 2.

St. Thomas [4] after showing that the intellectual soul can not be evolved from lower forms concludes: "Therefore we say that since the generation of one thing is always the corruption of another, in man, as in other animals, when a more perfect form comes in this supposes the corruption of any precedent form; so, however, that the sequent form has all perfection that was in the destroyed forms, and something in addition: and thus through many generations and corruptions the final substantial form is attained in man and other animals. This is apparent to the senses in animals generated from putrefaction. Therefore the intellectual soul is created by God at the end of human generation, and this soul is both sensitive and nutritive, all precedent forms having been destroyed."

By the way, there is no such thing as the generation of any animal or other living thing from putrefaction; but that is irrelevant. St. Thomas's argument proves conclusively that *if* man has first a merely vegetative soul, and secondly a merely sensitive soul, which includes the power of the vegetative soul, and thirdly an intellectual soul, which does the work of all three, that this final intellectual soul is not an evolution of the first two, but a new form that replaces those after they have served their purpose and have been annihilated. It does not even attempt to prove that man really has first a merely vegetative soul, and secondly a sensitive, and lastly an intellectual soul; it supposes all this. It starts out with the Aristotelian theory and takes it for granted. The reason this statement is taken for granted is that the intellectual substantial form needs a δὸς ποῦ στῶ, what in his day the Syracusan sought, a world to plant its engines on. Bishop MacDonald says this platform must be "matter completely disposed", and matter completely disposed he contends is "a human organism complete in all its parts".

The soul, of course, must have disposed matter; it can not exist as a substantial form *bombinans in vacuo*; but it does not need a human organism complete in all its parts as a necessary condition for housekeeping. There is organized matter enough, and to spare, in the first cell that comes into existence after the fusion of the germ-nuclei to hold the intellectual

[4] Ibid.

form as perfectly as it needs to be held in this first stage of human life.

To prove that the first cell is not enough matter, Bishop MacDonald says: 1. "The principle of life within the ovum, acting as instrumental cause to the parent organism and under God, the First Cause, is quite adequate, as the result shows, to the task of building up the organism, cell upon cell, until the last one is laid in place, and the organism in all its parts is complete".

To do this building it must have organs, and if organs are present what is the objection to putting in the intellectual soul at once? To say, however, the result here shows that the vegetative life within the ovum is sufficient to build up the new organism, "as the result shows", is somewhat like a petitio principii—*post hoc ergo propter hoc*—if it stands alone.

2. He tells us that the life or vital activity in the fertilized ovum does not proceed from the rational soul because, "In the first place it results from the fusion of two vital activities, neither of which is rational". Not necessarily. It results after the nuclei come together and replaces their activity; generatio unius, corruptio alterius. I might just as freely assert that this *generatio* is that of the intellectual soul.

He continues: "Secondly—and to this I draw particular attention—it results in the formation by fission and differentiation, of two distinct and separate living cells, each containing within itself a principle of vital activity (see page 572). Now this principle of vital activity can not be the rational soul, for each cell has its own principle of activity, and in man there is but one soul".

Salva reverentia, this seems to me to be just what does not happen. When the embryo is in the two, four, eight-cell stage, and so on, there are not two, four, eight vital principles present, but one. Substantial unity is essential to life of any kind, even vegetative; and if each cell had an independent life any form of resultant life would be impossible. An aggregation has no unity of substance; there would be as many substances or natures in it as there are individual beings in the aggregate, no matter whether they are in ranks or in a mob, and consequently no life at all as a life. This would destroy the first Thomistic vegetative life, make it impossible.

I repeat that an embryo in the two-cell stage is not made up of two independent organisms, any more than the right and left halves of an adult man are two independent organisms. The cells in the two-cell stage of the embryo *are* the right and left halves of the body, not two individuals, as has been proved repeatedly by biologists. The figures in my article in this REVIEW for November must not be taken so literally. They are very vague diagrams; they resemble captions on long chapters in a book; they are not even outline portraits of the real condition, but a scheme to make the rudiments of cell-division intelligible. The pictures in the plate opposite p. 58c are also diagrams: they have only a figurative resemblance to a single translucent microtome-section of an ovum in the stage they refer to. Under the microscope a single unstained cell does, in shape, look like one of these diagrammatic cells, but such a cell would be split by the microtome-knife, and in itself would give no information as regards the life under consideration here. Several biologists have taken frog-embryos in the two cell-stage, destroyed one of the cells, one half of the embryo, and thereafter the other cell went on until a complete half-larva was formed. When the cells are still a minute group, biologists can tell in some animals just what part is to come from each cell; they can trace back an organ cell by cell to the ovum, and vice versa.

In analyzing the structure and functions of the individual cell we regard it as an independent elementary organic unit, but this view is solely a matter of convenience, almost a convention. An adult man is made up of billions of cells; some so small they can not be seen except by a fairly high system of lenses; others are six or more feet in length; yet all are inseparable parts of the single living man. No cell exists as an independent organism in multicellular animals except the germ cells, and these only after separation from the gland of origin. In unicellular plants and animals one cell, of course, makes up the body of the plant or animal, and it has organs all sufficient for either plant or animal life.

The cells are organs, nodal points, of a single formative power which pervades the mass of cells as a whole. The protoplasm of each cell is not only in direct apposition with its neighbors, but nearly all biologists are now inclining to the

opinion, which Heitzmann proposed in 1873, that division of cell from cell is incomplete in nearly all forms of tissue; and that even where cell-walls are present (an exceptional condition) they are traversed by strands of protoplasm, by means of which the cells are in organic continuity. The whole body, he contended, is thus a syncytium (a mass of continuous protoplasm stippled with nuclei), with the cells as mere nodal points in an almost homogeneous protoplasmic mass. There are cell-bridges between the sieve-tubes of plants. In 1879 Tangl discovered such connexion between the endosperm cells of plants, and later Gardiner, Kienitz-Gerloff, A. Meyer, and many others, demonstrated that in nearly all plant-tissues the cell-walls are connected by intercellular bridges. Ranvier, Bizzozero, Retzius, Fleming, Pfitzner, and many later observers have found these protoplasmic bridges in animal epithelium. In the skin of a larval salamander they are quite conspicuous. They are known to occur also in smooth muscle fibre, in cartilage cells, in connective tissue cells, and in some nerve cells. Dendy in 1888, Paladino in 1890, and Retzius in 1889 have shown that the follicle cells of the ovary are connected by protoplasmic bridges, not only with one another, but also with the ovum; and similar connexion between somatic and germ cells have been found in a number of plants. Thus even the germ cell is not independent until it has actually broken away from the gland. A. Meyer holds that both the plant and animal individual are continuous masses of protoplasm, in which the cytoplasmic substance forms a morphological unit no matter what the cell is. That opinion is not finally settled as regards the animal after its foetal stage, but it is much stronger as regards embryos. In the early stages of many arthropods it is certain that the whole embryo is at first an unmistakable syncytium. This is almost established also for Amphioxus, the Echinoderm, Volvox, and other animals. Adam Sedgwick holds that it is true for vertebrates up to a late embryonic stage. Mitosis, then, is a form of growth of a mass, not a generation of new individuals.

A study of the nature and cause of cellular differentiation, of the results from the relative position of the blastomeres in the whole, which determines what develops from that blastomere (its prospective value is a function of its position) would

make this point much more intelligible, but it is not possible to make this clear to a person who is not a practical biologist, even if the space at my disposal were not limited. An absolutely homogeneous body could not have organs, but from the beginning the position-function of the blastomeres remove this difficulty, as regards continuity of cells.

The substantial form, then, would be by no means cribbed, cabined, and confined to the first cell, as the Bishop thinks, since the second, third, millionth cell, are mere phases of the growth of that first cell. He says "The two cells, as they appear under the microscope in this first or ovum stage of embryological growth, are really separated". On the contrary, they are really connected, and are parts, organs of the vital metabolism of one whole.

I said, p. 582 in my article, that the process of development at the end of the first day is the same identically with the process at the end of the first week, the first month, the first year. The Bishop's comment is, that "this in a sense is true, in another sense, is not. During the first week and the first month the process is one of forming new organs and a new organism; at the end of the first year, it is one of conserving in existence the newly formed organism and forwarding its growth. Now there is a radical difference in the agency that carries on these processes, as well as in the manner in which they are carried on. In the former case, the agency is the parent organism acting through the instrumentality of the formative virtue which exists in an incomplete state in the primordial cells, but completely and adequately in the fertilized ovum; in the latter case it is the soul of the child acting through organs already formed, such as the stomach and the heart. Surely there is a difference in the way the cell-building goes on once the stomach begins its functions, and in the way it went on before the stomach as a distinct organ existed at all!"

In the development of the body in the embryonal stage the energy of cell-division is most intense in the early cleavage stages, and this diminishes as the limit of growth is approached, because further division is not needed. When that limit is attained a more or less definite equilibrium is established. Some of the cells in the fully formed body cease to

divide; the nerve-cells for example; others divide under special conditions, as the connective tissue-cells, gland-cells, and muscle-cells; others continue to divide throughout life and thus replace worn out cells of the same tissue, as the Malpighian layer of the skin. The stomach is remotely connected with this process, and all cell functions will go on for some weeks, even months, if you remove the stomach altogether or feed artificially. The cells grow, divide, function, reproduce themselves, and so on, all through their vital activity, sustained by the material brought to them by the blood. The material is carried to the foetus in the womb by various agents, but mostly by the maternal blood; and when the foetal circulation has been established the nutritive material is taken from the maternal blood into the foetal circulation through the placenta, and then carried to the cells by the foetal circulation itself. After the child has been born, the stomach and intestines take in food; the stomach does very little with it, the intestines prepare it in part, pass it into the body where it is further modified by various organs, and finally carried by the blood to the cells. The cells really use it; the other organs are the farmers, grocers, railways, and the like; the cells are the consumers. Food-stuffs are water, inorganic salts, proteids, albuminoids, carbohydrates, and fats, and these are used by the earliest embryological cells exactly as they are used by the cells of an adult man. There is no radical difference in the essential manner in which these processes are carried on. That is just the point which must be proved, not assumed. The real processes are the same, the differences are accidental.

On p. 17, the Bishop says the soul can not work in the embryo because the embryo lacks organs; that the vital activity in the embryo proceeds from the formative virtue in the seed; is a cell formative activity not by means of organs, but solely by fusion and fission. "On the other hand, the soul acts through organs already formed, and can act only when they are formed. It can no more build a cell in the adult without the stomach and whatever other organs the Author of nature has furnished for the purpose than it can see without eyes or hear without ears, or procure food for the stomach without hands".

The embryo does not lack organs, the very first cell has organs; moreover the embryo in any stage of its existence has a set of organs just as sufficient and complete for the human being in that stage of its existence as the organs of the child after birth are for this later stage of human life. The first cell has contractility, protoplasmic motion, it can absorb perfectly all food-stuffs from the deutoplasm of the ovum, and the water that passes in from without to the ovum. In a few days the embryonic cells have used up the deutoplasm and are taking in food from the maternal blood, as perfectly as any adult cell does, and are exercising their function of building up and sustaining whatever part of the body they are destined for; and this with all the complicated metabolism of the adult cell. Remember cell-metabolism is the fundamental, chief, organic act of any human body at any age. That the embryo does this impelled by the *virtus formativa* transmitted from the parents is a mere assumption to fit the theory that the embryo lacks organs. When we go down to the last vitalized embryonic cell atom we are merely entering on a new world of ionic and electronic life, which we can now prove, exists. These parts of the cell are "like gnats in the dome of St. Paul's" when compared with the big atom—all modern physics and chemistry are taken up with their consideration. These subatomic activities are vital and organic in the cell, inorganic in a stone.

No one can deny that a five-months old foetus is alive with an intellectual life: the Church would order us to baptize such a foetus unconditionally. Now a five-months old foetus is building cells and organs without any "complete organ" as the Thomists understand organs of the body.

Whatever organs the human body has, the fundamental organ is, as I said, the apparatus which effects metabolism, for this is the organ that conserves the body in its very existence under the government of the soul. Incessant chemico-vital change is a characteristic of all living substances, from the single cell up to the adult man; and in all cases this activity has to do with a transformation of the complex molecules which build up the protoplasm, or are associated with its activity. The totality of the chemical exchanges in living cells, the transformation of unorganized food-materials so that these

may be assimilated, and the chemical processes in the tissues themselves, all are metabolism. Growth and repair (anabolism) occur side by side with the destruction of elementary tissue-substance (katabolism), and the duration of life rests on these processes; and all are mere cell-activities. Food-stuffs undergo more or less combustion, oxidation. Oxygen unites with carbon to form carbon dioxide, and with hydrogen to form water; the nitrogen of the highly complex proteid substances reappear in combination with carbon, hydrogen, and oxygen as urea, uric acid, and other compounds; and other ingesta are thus transformed through oxidation; and all maintain the temperature of the body, replace outworn parts, and accomplish the body's work. Oxidation occurs to a slight extent in the blood, but the specific reactions are intracellular. Even when nothing exists but the cells and the blood the cells really do the work, and they do the work then as they do it in the adult. They may lack trophic nerves, but no one knows anything definite of trophic nerves, even that there are such things—that is a theory.

The embryo from the very beginning does this chief, fundamental organic act of life as well as do the adult cells, and commonly with much more energy. The embryonic cell mass is one perfect vital organ, as the adult cell-mass is. The latter is larger in extent than the former, but otherwise so similar that no one can say the embryonic cells are not an organ sufficient to maintain the material part of life, intellectual life, in a beginning human existence. The concept of the *forma substantialis* is that it is the *Ratio completionis in ordine agendi et essendi*; not that it actually requires a human body fit to do the work of an adult, but one complete enough to exist and act. We have organized matter from the very ovum stage, and organized matter is a fit ground for the entry of the human soul. What, then, is the need of the procession of "vegetative, sensitive, and intellectual substantial forms," with the defensive outposts where the generation of one is the corruption of the other? To me this is a *multiplicatio entium sine necessitate*, an ingenious theory of minds that had no facts to work on; a theory, too, open to much abuse by the ignorant, and the ignorant we have always with us.

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CHURCH LEGISLATION ON USURY.

OUR topic of discussion is of practical interest alike to the Catholic man of affairs and to the Catholic apologist. To the Catholic man of affairs, because, if he be of good conscience he must shape his conduct according to whatever rule of right and wrong the Church, as the supreme guide and guardian of morality, may see fit to establish. To the Catholic apologist, because after proving to inquiring or hostile minds the right of the Church to speak with decision on this subject, he has further to prove that the Church has not changed in her moral teachings concerning it.

It so happens that the old-time prohibitions of the Church relative to money lending, when placed alongside her present-day concessions in this same matter, appear to the superficial observer quite irreconcilable with them on the basis of a permanent and unchanging principle of morality. It is not uncommon to meet with references to this change of moral principle, as to a proved fact, in works on economic evolution. The charge is likewise to be found in the literature of religious controversy.[1]

To-day, as is generally known, the Church allows all her subjects to exact a moderate rate of interest on money loans, even in the absence of any special or particular title to such an exaction. Money lending for gain is permitted by her as an honest and honorable avocation.[2]

From her primitive years, up to the close of the Middle Ages, this same Church leveled solemn condemnation and punitive censures against the interest-exacting money lenders as transgressors of the Divine Law, natural and positive, by the sin of usury.[3]

In the centuries just preceding our own, interest-taking was permitted to those who could establish a certain claim to such an exaction quite extrinsic to the loan itself. The difficulty of recovering the principal, any damage suffered in consequence of the loan, or a cessation of a gain which the making

[1] *The Nineteenth Century*, January, 1900, "Continuity of Catholicism," pp. 55 and 56.

[2] Vermeersch, *Quaestiones de Justitia*, n. 375.

[3] Wernz, *Jus Decretalium*, Vol. VI, n. 411.

of the loan would surely occasion, were such allowable titles.[4] However, these titles had to be certainly established for each particular transaction. Any interest gathered in default of them made one guilty of usury, and bound to restitution. No unrestricted permit for moderate interest-exaction, such as is given to-day, was specifically granted until the opening years of the nineteenth century.[5]

How can such diverse disciplinary rulings be reconciled on the basis of one sure and unchanging principle of right and wrong? How can the same institution deny sacramental absolution to the persistent interest-exacting money lender of the ninth century, and freely allow interest-taking in the nineteenth and twentieth centuries, without practically admitting a change in the principles of its morality?

It is not difficult to prove that the Church in all her treatment of money lending has never changed her moral standards. The principle on which she allows the exacting of interest for money loans at the present day is no repudiation of the principle which prompted her to brand the old-time interest-exactors as sinful usurers. But that this consistency of doctrine may readily appear, there is need of a very clear understanding of what the Church means by usury. Around the proper understanding of this term seeming contradictions arrange themselves in harmonious agreement.

Usury, as it is understood from first to last in the legislative pronouncements of the Church, means the exacting from a debtor, to whom the loan of a fungible article has been made, the return of something more than the equivalent of the quantity loaned, with no other title to such an exaction than the fact of the loan.[6] Or, to put it briefly, it means an interest exacted for the mere use of a loaned fungible. Or again, it is exacting some gain over and above the principal in virtue of the contract "loan".

Such a transaction is unlawful on the universal principle of natural justice, which declares that it is unjust, and therefore sinful, to demand something for nothing, to claim a re-

[4] Lehmkuhl, Vol. I, n. 1306 ff.

[5] *Collectanea Cong. de Prop. Fid.*, n. 2140; Vermeersch, *Quaestiones*, n. 360.

[6] Wernz, *Jus Decretalium*, n. 410.

muneration for a service that has not been rendered, to exact a price for a commodity that does not exist.[7]

The principle that justice must be kept inviolate in every contract or transaction was the motive of all the Church's early legislation on the subject of usury. Her present insistence on this same principle is in no way less solemn or uncompromising. An analysis of the definition of usury will make clear how this principle of sacred and inviolate justice may allow or even demand a diversity of procedure when applied to altered conditions of society.

The contract "loan" enters essentially into the concept of usury. We must therefore give a precise meaning to the term.

As it occurs in Roman law and has been accepted by canonists, "loan" signifies a contract in which some fungible article is given over by one party to another, who after a certain time is to make a return equivalent in kind.[8]

By a fungible article is meant one whose use and destruction are identical; which perishes with the first using of it; whose possession is of no value apart from its first use.[9]

"Loan" thus understood as the concession for a certain time of an article which perishes with its first use, gives absolutely no intrinsic claim for any exaction in excess of its equivalent. The only basis of such a claim would be the use of the article. But by supposition, the article in question has no use independent of itself; it perishes in the act of using it.

Of course, as hinted above, any damage or loss which the lender may suffer in consequence of the loan is a just title for an equivalent compensation in addition to the equivalent to the article loaned. But such a claim is quite extrinsic to the loan itself. The Church has never questioned the righteousness of exacting interest in virtue of such titles, when their *bona fide* existence is evident.[10] Any such damage, loss, or danger consequent to a loan is a part of the material service rendered, and so deserves its material recompense. However, it is the non-existence of any intrinsic title to interest in the contract "loan" which concerns us just now.

[7] Lehmkuhl, I, 1298; Vermeersch, *Quaestiones*, n. 374.

[8] Vermeersch, *Quaestiones*, n. 363; Lehmkuhl, 1295.

[9] Ibidem.

[10] Lehmkuhl, 1298.

To charge for bread and wine and then demand a price for their consumption is a plain injustice. But bread and wine are typical fungibles as the word enters essentially into the definition of " loan ", which in turn enters essentially into the definition of usury.

The loan of a quart of wine, considered as an article of consumption, gives the lender no just intrinsic claim to anything more than a return, after a reasonable time, of a quart of wine of equal merit and quality.

The borrower may be rich or poor, in dire straits or in no real need. These circumstances do not give the lender any new claim or title. In virtue of the loan he can demand only the equivalent of his service, which was a bottle of wine and nothing besides. Any exaction, howsoever small, over and above a quart of wine, claimed by virtue of the loan, violates justice, and the offence is one of usury.[11]

Certain articles, such as foodstuffs, perish naturally with their first use. Others may not perish in substance or naturally, but do so civilly by passing out of one's possession at first use, and so merit the name of fungible. Money, considered simply as a medium of exchange, is such. Of itself, like articles of consumption, it is barren and unproductive; its possession *per se* is of no value apart from its first use.

Money, therefore, considered as having nothing more than an exchange value, as a barren and unproductive thing whose mere possession apart from its first use is worth nothing, in a word, money as a fungible, is an object of the contract " loan ". The loan of money so regarded must therefore be governed by the same law of justice as the loan of any other fungible, such as bread or wine. Consequently we must conclude that any exaction of interest, great or small, in virtue of a loan of money as a strict fungible is unjust, because it violates the law of equality between service and recompense in charging for something that has not been given.

Plainly, the Church cannot but condemn such a violation of justice. If she were ever to retract such a condemnation, she would not only be judged inconsistent, but would sacrifice every right to be called the guardian or exponent of

[11] Encycl. Benedict XIV, *Vix pervenit*, in *Collectanea de Prop. Fid.*, 2140.

sound morality. She never has wavered one hair's breadth from an absolute condemnation of the transaction above described; and of course she never will.

But we have still to explain the paradox of the Church's diverse legislation in regard to money lending. We can do so very readily by a restatement and closer examination of our definitions of usury and loan.

Usury is a violation of justice in the contract "loan" which consists in the concession by one party to another of a fungible article whose equivalent is to be restored to the lender after a certain time.

The status of this contract relative to interest-exaction by virtue of loan must remain forever fixed and unalterable as described above. It is based on the unchangeable principle of exact equivalent between debt and payment.

Notwithstanding this fact however, the generic articles which may at one time or another be the subject-matter of loan are not necessarily fixed in their use and valuation. What under one set of social conditions is classed as a fungible may by the accident of altered circumstance or new discovery cease to be so either in part or entirely, temporarily or for all time.

It is conceivable, for instance, that science should discover for a foodstuff, such as flour, some application in which the usefulness of flour would not be associated with its destruction. Flour in this new application would not be a fungible. After yielding a valuable use, the identical substance would remain to its possessor with a capability of further application. Obviously it would then possess a use independent of itself, and if I should concede some of it to another party for a time, to be used according to this new application, I would have a just claim, admitted by all, to put a price on its use. Rents for houses, lands, horses, and other implements of production are examples of such taxation for use.

Now the point of the above illustration, pertinent to our discussion, is this. Is the judgment which justifies the exaction of an interest on a concession of flour, classed as an article of production, any repudiation of the judgment which strictly forbade the exacting of interest on a loan of flour as a pure fungible or article of consumption? It certainly is not. In justifying one I do not cease to condemn the other. In-

terest on the loan of a fungible in virtue of the loan has not been thereby allowed, nor its intrinsic evil palliated. The accident of circumstance has raised a certain article from the class of pure fungibles, and so exempted it from the laws which govern the contract " loan ".

Clearly therefore the same generic article may be the object of diverse legislation without a shadow of shifting from one principle of morality to another being chargeable to the institution or individual who is the author of the different rulings.

Summarized, the above discussion comes to this. Natural justice must forever forbid the exaction of interest in the contract " loan " by virtue of loan. But the same justice may allow or even demand a change of ruling relative to some article that may be an object of loan.

This granted, and we believe it cannot be logically gainsaid, let us apply it to " money " and see whether we can thereby clear away the difficulty its case appears to present. We judge it best to speak first of the situation as it exists to-day.

The Congregation of the Holy Office and the Office of Penitentiary with the approval of the Holy Father have given many official answers to queries relative to the lawfulness of exacting a moderate interest on money concessions. These answers make it absolutely clear that the Church allows it at the present day. Neither does she insist on the existence of any special or particular extrinsic title.[12]

Now what is the position of money in the world to-day? What value is attached to money by the common estimation of mankind? For it is the common estimation of mankind that establishes economic values. Is money rated as a mere fungible, a barren medium of exchange, whose mere possession is valueless apart from its first use? Very emphatically, no. Money to-day is rated as capital, and by capital is meant a " stock of money which can be readily applied to different productive enterprises which offer an opportunity for gain ". Money is rated as the equivalent of everything which it can purchase, and it can purchase without difficulty a share of everything in the whole realm of production. A sum of money

[12] *Collectanea de Prop. Fid.*, 2140.

is placed on a par with a piece of land; because it could without difficulty be given in exchange for the land or for a share in some productive enterprise. To-day in the common estimation of mankind the mere possession of money is rated as valuable. When a man concedes a sum of money to another, nowadays, he is considered to be parting with a gain-producing object in as true a sense as if he yielded up a piece of real estate or a share in a business.[13]

No one acquainted with present conditions of trade and commercial enterprise will question these statements about the present valuation of money. What is their bearing on our discussion? Simply this. Money under present conditions is plainly not a simple fungible. Justice requires that this fact be taken into consideration in making laws to govern its interchange.

In conceding money to my neighbor, in addition to the sum conceded I part with an opportunity for lucrative investment which its mere possession represents. This is true no matter who I am, nor how small the sum in question is. It is also true whether I would have actually made use of that opportunity or not. This sacrifice therefore becomes part of the material service rendered by a concession of money to-day. The one who makes it has a right to be recompensed for it, over and above the equivalent of the amount of currency parted with.[14]

The present interest allowed by the Church to money lenders represents this claim of justice.

This universal title to a moderate interest on a money loan springs therefore from the accidental circumstance of present trade conditions, which give to money a new value distinct from its first and *per se* character of simple medium of exchange. In no sense does it inhere or depend upon the idea of loan itself. Consequently in allowing it, the Church does not repudiate her former judgment condemning interest exacted in virtue of a loan as usury.

To-day the Church declares as firmly as ever that whatever one exacts beyond what justice allows him by this general

[13] Lehmkuhl, 1313, 1314; Palmieri, in Ballerini-Palmieri, *Opus Theol. Mor.*, Vol. III, n. 347, note.

[14] Palmieri, cited by Vermeersch, *Quaestiones*, n. 375, ed. 1904.

extrinsic title, as rated according to common estimation, is usury. The one who makes such an exaction is held by her to restitution exactly as in theft.

There is good reason, therefore, why the conscientious money lender of our day should be given both the immunity and the respect due to an honest citizen. But why was his ancient predecessor branded with ignominy by the Church, and pursued so mercilessly by her censures? Let us apply to the circumstances of his day the same test which has exonerated the moderate interest-exacter of our own.

The economic historian shall be our guide in tracing our way to old-time trade conditions.

But a little way back from the present we come upon an economic condition entirely different from our own. As we must be brief, we will content ourselves with a citation from acknowledged authorities on economics. Doctor Cunningham, speaking of the growth of capital, says: "It would be hopeless to try to treat the intervention of capital as an event which happened at a particular epoch, or a stride which was taken within a given period. It is a tendency which has been spreading with more or less rapidity for centuries, first in one trade, then in another, in progressive countries. Although we find traces of capitalism so soon as natural economy was ceasing to be dominant in any department of English life, its influence in reorganizing the staple industry of this country was still being strenuously opposed at the beginning of the present nineteenth century".[15] Another pertinent passage from the same authority declares: "In dealing with the Christendom of earlier ages we have found it unnecessary to take account of capital, for, as we understand the term in modern times, it hardly existed at all. In the fourteenth and fifteenth centuries we may notice it emerging from obscurity, and beginning to occupy one point of vantage after another, until it came to be a great political power in the state".[16]

More pertinent still to our present discussion is the following statement of Mr. L. L. Price, the present lecturer on economic history of Oxford. "If," he says, "we shift our standpoint, and go back in imagination to the state in

[15] *Western Civilization*, p. 163. [16] Ibid., p. 162.

medieval society, and supply the circumstances of historical fact amid which these laws (governing the loan of money) were enacted, we begin to qualify our condemnation. We see that there was no such opportunity for the investment of capital as there is now, and that the possessor of a large sum of money could scarcely apply it to any productive enterprise, or use it himself in such a way as to realize a profit. If then he lent it, and the security were good, and the money repaid, he rendered a service to another man, but himself sustained no loss. Nor was it the prosperous who would borrow, but the poor in distress, to relieve whom was the Christian duty of the rich. To ask them for more than the simple repayment of loan appeared to be extortion and plainly immoral." [17]

In this condition of medieval society it is perfectly evident that money was, generally speaking, a typical fungible. Its mere possession was not generally rated as a fruitful advantage, because an opportunity for profitable investment was not generally at hand. Consequently the mere act of temporarily conceding money to another person was not generally associated with the sacrifice of an opportunity for gain. To exact an interest merely as a matter of course would have been a natural injustice. Consequently we do not find the Church granting to the faithful any such general permit in this regard as we enjoy to-day.

The principle which guided her in her uncompromising restriction on interest-taking in those times was the principle of natural justice requiring an equality between the material service rendered and recompense exacted.

On the word of historic economists we know that only the special and occasional, not at all the general, circumstances of the medieval money loan provided a just title for interest. When therefore we find the Church branding the indiscriminate interest-exacters as sinful usurers, and allowing such an interest only in particular cases where a good extrinsic title was evident, we are forced to admit that she was not only just in principle, but consistent as well with her doctrine of to-day.

The farther the economic historian leads us toward the opening years of Christianity, the more strictly does money

[17] *Political Economy in England*, p. 131; edition of 1907.

assume the rôle of a mere fungible, a barren medium of exchange. The money lenders of those times were mere exploiters of the necessities of the poor. They were the prototypes of the "loan sharks" which a too lenient legislation allows to ply their iniquitous traffic among us to-day. Little wonder therefore that the writings of Fathers, decrees of Councils, and laws of Pontiffs resound with whole-hearted condemnations of the interest-exacting money lenders of that time. To the intrinsic injustice of exacting even a small tax for the loan of a fungible, without a title of justice, these heartless usurers added the greater iniquity of capitalizing human misery by exploiting the needs of the poor for unjust gain.

So inviolate would the Church keep the principle of justice between services and recompense, that no sublimity of purpose was ever regarded by her as sufficient reason for interest-exacting independently of a title based on some material service rendered by the maker of the loan. She forbade the taking of interest even for the redemption of Christians from cruel captivity. Wedded indissolubly to justice by the will and promise of her Founder, the Catholic Church has never been the author of legislation inconsistent with or discreditable to that holy union. Her diverse rulings relative to money-lending are the noble fruit of consistency rather than an argument for inconsistency. Her old-time prohibitions were called forth by the prevailing injustice of exacting a remuneration for a service not rendered. Her latter-day permissions are but an acknowledgment of the correlative justice of exacting some recompense for a service definitely appraisable according to the common estimate of men.

The same generic article, money, happens to be the subject matter of both unrestricted permit and general prohibition because, as the creature of man's invention, and properly subject to his valuation, it has gone through accidental variations which, temporarily at least, essentially alter its economic character.

In her attitude toward the money lender, as in so many other of her relations, the Catholic Church, in order to be justified, has but to be understood.

WILLIAM H. AGNEW, S.J.

Analecta.

LITTERAE APOSTOLICAE AD RECTOREM COLLEGII PONTIFICII COLUMBENSIS A S. JOSEPH.

DILECTO FILIO
JOSEPHO SOENTGERATH, ANTISTITI URBANO
RECTORI PONTIFICII COLLEGII COLUMBENSIS A S. JOSEPH

PIVS PP. X.

Dilecte Fili, Salutem et Apostolicam Benedictionem.

Per Venerabilem Fratrem Joannem Archiepiscopum Melitenensem, apud Foederatas Americae Civitates Delegatum Nostrum Apostolicum, redditae sunt Nobis litterae, quibus tu, dilecte fili, doctoresque Collegii cui praees, nomine etiam alumnorum, summam observantiam in Nos vestram significatis. Cum enim quintum et vicesimum nuper celebraretis natalem istius Columbensis Collegii, quod a pio conditore Apostolicae Sedi attributum decessor Noster fel. rec. Leo XIII Pontificii titulo et honore auxit, recte putavistis vos defuturos officio, nisi ea sollemnia gratae in eandem Apostolicam Sedem voluntatis vestrae aliquod testimonium exciperent. Qua in re non modo pietatem amavimus ex ipsis eminentem litteris, sed etiam et potissime propositum, in quo vos per-

manere profitemini, nullo pacto ab iis discedendi, quae Romani Pontificis auctoritas, ad tuendam in clericorum seminariis doctrinae morumque integritatem aut jam praescripsit aut praescriptura sit. Persuasum enim habetis, nonnisi hanc sanctissimis legibus obtemperationem posse efficere ut e Collegio permulti prodeant sacerdotes sic instituti, ut plurimum proficiant in Germanis, qui in istis regionibus versantur, ad religionem rite excolendis. Quod ut ex optato eveniat, tibi, dilecte fili, et doctoribus alumnisque istius Collegii universis Apostolicam Benedictionem peramanter in Domino impertimus.

Datum Romae apud S. Petrum die XXIII mensis Julii anno MCMXIII, Pontificatus Nostri decimo.

PIUS PP. X.

ROMAN CURIA.

PONTIFICAL NOMINATIONS.

6 November: Mr. Edward H. Murray, of the diocese of Peterborough (Canada), made Private Chamberlain of His Holiness.

10 November: Mgr. Jeremias Casey, parish priest of Lindsay in the diocese of Peterborough, made Domestic Prelate.

13 November: Mgr. Patrick Cody, of the diocese of Newark, made Domestic Prelate.

22 November: Mgr. James P. McCloskey, Vicar General of the diocese of Jaro (P.I.), made Domestic Prelate.

23 November: Mgr. Francis Hogan, President of Maynooth College, made Domestic Prelate.

2 December: Mgr. Bernard J. Bradley, of the Archdiocese of Baltimore, made Domestic Prelate.

Studies and Conferences.

OUR ANALECTA.

The Roman documents for the month:

APOSTOLIC LETTER to Mgr. Joseph Soentgerath, D.D., Rector of Josephinum College, on the occasion of the twenty-fifth anniversary of the foundation of this training school of candidates for the American priesthood.

ROMAN CURIA gives a list of recent Pontifical appointments.

A PROPOSAL OF LONG RETREATS FOR THE CLERGY.

The attention that our Catholic people require on account of the dangers to which they are from all sides exposed, the limited number of priests, and doubtless too the spirit of the age, make it very difficult for many priests to enter into themselves and take that care of their souls which the loftiness of their state demands. It is for this reason that in each diocese retreats for the clergy are prescribed, in order that from time to time they may be enabled to devote more special attention to all that belongs to their own individual sanctification. The importance of such retreats and the abundant fruit of which they have been productive in the souls of those privileged to make them cannot be too highly estimated: they kindle or renew in the priest's heart that fervor which is absolutely essential in the midst of his many distracting occupations. Often during these retreats, especially of late years, a desire has been manifested by the most zealous of the secular clergy to be permitted to make a more thorough study of their past lives and thus lay the foundations of their own greater spiritual progress. That such hopes are not impossible of fulfilment to those who are satisfied to make some slight sacrifices in so laudable an undertaking is amply demonstrated by what has been accomplished quite recently in this respect by some of the Italian secular clergy. That their highest expectations were fully realized and results attained which sufficiently justified the enthusiasm they manifested will appear from an account of the undertaking. They have given us a lesson in zeal and earnestness worthy of imitation.

The month of St. Ignatius's exercises was made during the September of 1912 by fifteen secular priests, most of whom belonged to the Apostolical Union, in the Jesuit House of Retreats at Quarto al Mare, near Genoa. Father Martini, S.J., was the first to whom the idea of such an experiment occurred and he immediately proposed it to his superiors. Furnished with their approval he went to work and had the consolation of getting more applications than he expected, and indeed of conducting the exercises himself. Moreover he had the consolation of seeing his idea approved by the Holy Father, as may be seen from the following letter:

THE VATICAN, 18 July, 1912.

Very Reverend Father,

His Holiness imparts with his whole heart the apostolic blessing to you and to the good priests who next September will make the full month of St. Ignatius's exercises under your direction. And in order to give you a token of his high approval of such a holy enterprise, he grants: (1) to all the parish priests the faculty of giving once, on a day chosen by them, the papal blessing with a plenary indulgence for those who shall have made their confession and Communion; (2) to all the priests indiscriminately the privileged altar (personal) thrice a week.

Yours truly

JOHN BRESSAN.

Father Martini announced the long retreat in several publications, and when he had received a number of applications he put himself in direct communication with his future retreatants. He wanted twelve priests and he got fifteen.

On 1 September, 1912, the long retreat began. It was divided into four weeks: the first was devoted to the exercises calculated to excite contrition for past sins; the second and third weeks were devoted to considerations on the different portions of our Lord's life from the Incarnation to His public ministry, and from the Last Supper to His Crucifixion and Death; finally, in the fourth week, those meditations were given which treat of our Lord's Resurrection and God's love. Every day there were four meditations, spiritual reading, considerations on priestly virtues, etc. After each week there was a relaxation day: on such days the priests were allowed

to write letters and to leave the grounds, but from the manner in which they made use of such permissions it was clear that their hearts were set on spiritual things, filled as they were with the important thoughts of their own sanctification and perfection.

The spirit animating the retreatants—parish priests, canons, spiritual Fathers of seminaries, etc.—was excellent. To see men advanced in years submit like young novices to their spiritual director, perform voluntary penances even in public, scrupulously observing the smallest regulations and prescriptions, was certainly a source of great edification. And the Lord blessed their good will by the abundant fruit these exercises brought forth.

On 20 September, the anniversary of the taking of Rome by the Italian troops, they sent a letter of sympathy to the Holy Faher, who answered in the following words:

Very Rev. Father:

Please assure the good priests who are with you for the month of the exercises that I am very much pleased with the expression of their sentiments, that I thank them for their prayers to our Lord for me and for the Church, and that I hope that the Lord's spirit, which has filled them during these days, will, through their example and conversation, be spread to all their fellow priests and to all the faithful in whatever manner entrusted to their charge, and that, as a sign of lively gratitude and particular affection, I impart to all of them and to you also, Very Rev. Father, the Apostolic Benediction. I am

Very affectionately yours

PIUS, PP. X.

From the Vatican, September 21, 1912

TO THE V. R. FATHER PETER CLAUDE MARTINI. S.J.

Via S. Girolamo N. 28. Quarto al Mare.

The long retreat lasted up to 29 September; then the priests went back to their homes and occupations. Needless to say, their impressions of the exercises were of the best, as could be gathered from the sentiments they expressed and the letters they wrote to their spiritual director or to other friends. They spoke of the exercises and of the Jesuit Fathers, who had given them the opportunity of making them, in terms of high praise: in fact they seemed hardly able to find words to express their deep and lasting gratitude. Some of them were so much

taken by the exercises as to set to work immediately giving them to lay people, with what great edification and fruit may easily be imagined.

So what only a few years ago was deemed almost impossible of execution was realized: the month of the exercises was made by secular priests and was made with great success. And it is our earnest desire that the good example these priests have given may be everywhere imitated and that such a powerful means of sanctification shall be availed of to a much greater extent not only by the secular priests but also by such laymen as wish and are capable of becoming leaders in the Catholic social activities, where there is such a field for their zealous endeavors.

JOSEPH M. SORRENTINO, S.J.

Woodstock College, Maryland.

"TOWARDS SOCIAL THINKING."

A recent number of *The Tablet* (London) has a rather long article entitled "Toward Social Thinking", in which the writer argues against the opinion advanced by Fr. Stanislaus, O.F.M., in the REVIEW some time ago, that "absolution should be refused in the confessional to professed members of the Socialist party (political) in the United States." The critic's argument is that the charges against Socialism, viz. its lack of humaneness, its plea for secularization of education, its taking woman out of her proper sphere, its tendency to destroy the home and to eliminate the right of personal property, are not to be laid at the door of Socialism alone; these errors are advocated on other grounds also, political as well as social. Therefore the plea that "sacramental absolution" should be refused to a professed Socialist is futile since absolution would not be withheld from persons pledged to the same principles under other titles.

It is difficult to say what a confessor might have to do as regards withholding absolution in these "other" cases, until he has probed the individual motives of his penitent. Nor should we think it wise to make any rule for confessors directing them to refuse absolution to "Socialists"; for the

term is a very vague one and includes men of the noblest ideals, who have every just right to demand of a confessor that he discriminate in his judgment as to what is a really sinful profession of the principles of Socialism. But as Fr. McNabb's argument stands, it strikes us very much like a plea for roofless houses in a rainy climate, on the ground that the rain will come in in any case, at the windows and doors. Socialism, in very many cases, as those to which reference was made by us, is a *systematic* warfare against moral education, the conservation of the home, and private ownership of property; and it is not less, but more noxious because of the fact that there are other forces destructive of these same rights, forces which Socialism seeks to unite or coördinate.

DELEGATION IN MARRIAGE CASES.

To the Editor, THE ECCLESIASTICAL REVIEW.

Will you kindly give your opinion on the following case. Anna, residing in the city of B. in the parish of St. Henry, is married in the parish of the Holy Ghost of the same city, by Fr. X. from a distant parish outside the city. The groom is from a different diocese.

The pastor of St. Henry's consents to allow the marriage to take place in the Holy Ghost parish, provided it is performed by Fr. X.

The following difficulty arose. The delegation of the pastor of St. Henry's is of no avail *quoad validitatem*, inasmuch as he cannot delegate outside his parish limits; the delegation of the pastor of the parish of the Holy Ghost is of no avail *quoad liceitatem* inasmuch as neither party is a parishioner of his. Without delegation Fr. X. could not marry the couple licitly or validly for the reason that he was outside his own parish.

Could Fr. X., using the permission of the Pastor of St. Henry's (the bride's pastor) to insure the licitness, receive delegation from the pastor of the Holy Ghost parish and so safeguard the validity? In other words, can a pastor, unable himself to marry a couple licitly but able to do so validly, delegate another to witness that marriage validly, and can this other using the permission of another also witness marriage licitly?

Father X. removed the difficulty by going to the bishop in whose territorial limits the marriage took place; was there any other course?

FATHER X.

The *Ne temere* lays down the principle that only the pastor of the place where the marriage is contracted is entitled to witness this contract, and for its *validity* it does not matter to what parish the parties belong.

Outside the *case of real necessity* a pastor is forbidden to assist at a marriage when neither party is a parishioner of his. To act *licitly* in such cases he needs the permission of the pastor of one of the parties and, as a rule, that of the bride's pastor. Of course the bishop of the diocese in which the marriage takes place can also give such permission for good reasons.

If a pastor in whose parish a marriage is to be contracted wants to delegate another priest to act in his place, he must follow the rules laid down in the *Ne temere*, Article VI.

If the pastor of the bride is asked to have the marriage ceremony performed in some other church, the *Ne temere* lays down *no fixed rules how this permission is to be granted.* It may be given directly to the pastor of the church where the parties wish to marry; it may also be given to the parties or to another interested, and they will of course inform the pastor where the marriage is to be contracted that the pastor of the bride is satisfied with the arrangement. The *Ne temere* is not so exacting on this point, because it is only a question of lawfulness and does not endanger the validity of the marriage.

In the case before us, Father X. got permission to marry the parties in the church of the Holy Ghost from the bride's pastor, and Father X. undoubtedly informed the pastor of the church of the Holy Ghost of the understanding he had with the pastor of the bride. If then the pastor of the church of the Holy Ghost allowed Father X. to assist at the marriage in his church, his assistance was both licit and valid. Nor does it matter that the pastor of the church of the Holy Ghost did not get permission to assist, so that his assistance would not have been licit, while the validity, of course, cannot be called into question. It was enough for Father X. to have the permission needed for the lawfulness and obtain the delegation necessary for the valid assistance from the pastor of the church where the marriage was contracted. There is nothing in the *Ne temere* that forbids this way of giving permission on the part of the pastor of the bride. The per-

mission would of course have remained ineffective, if the pastor of the church of the Holy Ghost did not want to delegate Father X. for the assistance at the marriage in his church. It often happens that the lawfulness of an act depends canonically on one individual, while the validity depends on another. Thus, for instance, a priest of a religious order can validly get the faculty to hear the confessions of seculars from the bishop of the diocese, while the licit exercise of this depends on the superiors of the order, who may or may not allow him to hear confessions.

Wherefore there was no need of applying to the bishop in the case.

There may be another difficulty in the mind of Father X. which he does not formulate. It is this. Supposing the pastor of the church of the Holy Ghost never thought of the fact that his permission given to Father X. to assist at the marriage was really necessary for the validity of the marriage, but considered the matter merely as an act of courtesy to let him have this marriage in his church. Father X., acting outside the limits of his own parish, cannot validly assist at any marriage without delegation either from the pastor of the church where the marriage is contracted, or the bishop of the diocese. If the pastor of the church of the Holy Ghost was not conscious of the regulations of the *Ne temere* when allowing Father X. to have the marriage in his church, would it be a true delegation? It is quite certain that the theoretical error or the fact of not adverting to the full extent of the permission given by the pastor of the church of the Holy Ghost does not invalidate his delegation. Canon law requires his consent, and as long as that is given it suffices, no matter what the one giving the consent did or did not think about the import of the consent.

FR. STANISLAUS.

THE JOSEPHINUM PONTIFICAL COLLEGE.

On 4 July of the past year the "Pontificium Collegium Josephinum" celebrated the twenty-fifth anniversary of its foundation as a training school of candidates for the American

priesthood. The education in this Seminary, during the entire course of ten or more years, is given free.

The institution's object is to supply needy parishes in any diocese of the United States with priests who are able to administer in both German and English. The plan originated with an humble and hard-working parish priest in Ohio, the late Mgr. Jessing. He had built up a prosperous parish, with schools and an orphanage. Finding that his people needed reading, he got his boys to print a newspaper, which he edited himself and called the *Ohio*. The paper was addressed to all classes of Germans, of whom there were very many in the West, who wanted a clean and instructive organ of general and religious information. The name of the paper was later on changed to *Ohio Waisenfreund*. Well edited, and entertaining, as well as instructive, it succeeded beyond expectation. For that very reason the labor soon became too much for one priest.

Father Jessing discussed the situation with his bishop; and the result was his transfer to Columbus, where he foresaw new opportunities and the possibility of doing further service for the Church in the United States. The far-seeing churchman at first selected some of his orphan boys in whom he saw the germs of a divine vocation; next he advertised that parents who had boys showing a love for the sanctuary and ability for study might send them to him, to be educated for the priesthood. He asked no remuneration but prayer; and soon he saw the little circle of boys anxious to be dedicated to the service of the altar, grow. Father Jessing was a good disciplinarian; for he had served in the Prussian army as artillery officer. Whilst in this service he had learnt the art of endurance and sacrifice, his big heart had taught him also the art of sympathy, and he knew how to control the young with a kindliness that called for respect of the laws of God. So the orphanage became the support of the seminary, not by a system of mendicancy but by industry and the intelligent use of the press as a channel for the dissemination of Catholic truth and charity.

As Father Jessing's love for the Church and the character of his propaganda as editor of a popular newspaper had opened a much wider channel of priestly activity than he

could have found in his own diocese, he proposed to make his seminary not local but general. This was but just, since its support did not come from the diocese or parish, but from the readers of his periodical throughout the country. It was his purpose to send the priests trained in his seminary to any part of the States where there were a call and a need. But to do this the seminary required more than local protection. Hence when his work had proved successful, and priests had been actually sent forth on various missions with success in all directions, Father Jessing applied to the Holy See to have his college and seminary incorporated in the Propaganda as an American college under the control of the Holy See. Leo XIII, after due examination of its Constitution, fully approved of the plan; and the college has been in successful operation since then. There are nearly 130 burses for students, and the staff under the presidency of Mgr. Joseph Soentgerath, D.D., is winning approval in all parts of the country where its priests have been active.

On the occasion of the recent celebration of the twenty-fifth anniversary of its foundation as a seminary, the Right Rev. Rector and Faculty sent to the Holy Father their expression of loyalty and devotion. This was promptly answered by a letter from the Sovereign Pontiff in which the Holy Father highly commends the zeal and devotion of the authorities of the seminary. We publish in our *Analecta* the Pontifical document, which will no doubt appear in the *Acta Apostolicae Sedis* in due course. The text of the letter was transmitted to Mgr Soentgerath by the Apostolic Delegate.

APOSTOLIC DELEGATION UNITED STATES OF AMERICA No. 14150—d
1811 Biltmore St., Washington, D. C.

August 15, 1913.

RIGHT REV. J. SOENTGERATH, D.D.,
Rector of Josephinum College, Columbus, Ohio.

Right Reverend and Dear Monsignore,

His Eminence Cardinal Merry del Val, Secretary of State to His Holiness, has directed me to forward to you the enclosed Pontifical Letter which the Holy Father has been pleased to address to you on the occasion of the Twenty-Fifth Anniversary of the Founding of the Josephinum College.

While I congratulate you on this remarkable testimonial on the part of the Holy Father, I trust and indeed am convinced that you and the Faculty of the College will appreciate it in its full value.

With best regards I remain,

Sincerely yours in Xto.,

JOHN BONZANO,
Archbishop of Melitene,
Apostolic Delegate.

TO OUR BELOVED SON, DOMESTIC PRELATE JOSEPH SOENTGERATH, RECTOR OF THE PONTIFICAL COLLEGE JOSEPHINUM, COLUMBUS.

POPE PIUS X.

Beloved Son, Health and Apostolic Benediction.

Our Venerable Brother John, Archbishop of Melitene, our Apostolic Delegate to the United States, has transmitted to us the address in which you, Beloved Son, and the Professors of the College over which you preside, have expressed in your own name and that of your students, your deep-felt devotion toward us. On the occasion of the recent celebration at Columbus of the Silver Jubilee of the College, placed by its devoted founder at the disposal of the Apostolic See and elevated by our predecessor of glorious memory, Leo XIII, to the rank and dignity of a Pontifical Institute, you deemed it with praiseworthy consideration your duty to signalize that celebration by a manifestation of your filial attachment to the Apostolic See. What most delighted us in your letter was not merely the affectionate allegiance therein expressed, but more especially the ever steadfast purpose never to deviate from the prescriptions which the Roman Pontiff in the plenitude of his power has issued and may in future issue for the preservation of right doctrine and pure morals in our clerical seminaries. For you are deeply convinced that only an uncompromising obedience in the fulfillment of these wise laws is capable of securing the training, through the College, of a large number of priests who will be able to furnish religious instruction for the German Catholics in your country. And that this may be accomplished in accordance with our wishes we grant to you, Beloved Son, to the professors and the students of the College, with much affection the Apostolic Blessing.

Given at St. Peter's, 28 July, 1913, the tenth year of our Pontificate.

PIUS PP. X.

THE ORDO OF THE DIVINE OFFICE FOR THE YEAR 1914.

The "Ordo Divini Officii Recitandi" published by Pustet and Co. is carefully prepared to answer the needs of the Clergy in the United States, and is in use in about twenty-five dioceses. It provides for both the local and the Roman calendars, and may be considered as a good model of directory-making for the present year. Two months ago the Holy See issued a new decree (28 October, 1913), which projected further reforms in the recitation of the Office. To these we have already called attention.[1] The intention of the Holy Father was that the proposed changes should go into effect at once: "Has ipsas praescriptiones volumus, *statim* ut hoc Motu Proprio promulgatae sint, *valere*." But as it was manifestly impossible in most cases to prepare new Ordos at that late date, the decree further stated that the new regulations were not absolutely obligatory until 1915, and that during the present year the Ordos following the rubrics in force heretofore might be retained. "Ratione habita Kalendariorum quae jam sunt confecta in annum proximum, vel temporis quod typographi requirunt, sinimus eos, qui ad officium persolvendum Romano utuntur Breviario . . . his praescriptionibus non teneri, nisi a Kalendis anni 1915." The decree says "statim valere", but permits its use to be deferred until 1915, because the Ordos are already printed.

Whilst we may therefore follow the "Ordo" embodying the old regulations, we would be well advised to avail ourselves of the simplified rubrics and to say the Office under the new regulations.

The Diocese of Indianapolis has anticipated the wish of many clerics in this matter and published in good time its diocesan Ordo according to the new regulations. Heretofore the "Roman" Ordo had been in use in Indianapolis, as in a number of other dioceses, perhaps to indicate a closer approach to the Roman liturgy and do away with any possible growth of local traditions, such as we have in many European provinces. The recent decree however ordains that all privileges of conforming to the Roman calendar are to be

[1] Cf. ECCL. REVIEW, December, 1913, pp. 725, 726; and January, 1914, "Analecta".

abrogated. The Diocese of Indianapolis had enjoyed the right of using the Roman Office since 1880 and accordingly provided its own diocesan directory, a model in that it contained not only the directory with the "specialia" of the diocese, but was in other respects a guide for the pastoral clergy. The new Ordo for 1914 is made according to the rules indicated for 1915, and will therefore be of help to priests in other places who may wish to avail themselves at once of the simplified regulations. We do not know that the Ordo is on sale at any of our booksellers, but those who are interested may receive information from the Rev. Chancellor, Francis H. McGavisk, who, we understand, is the compiler.

COMMUNION IMMEDIATELY AFTER THE CONSECRATION.

To the Editor, THE ECCLESIASTICAL REVIEW.

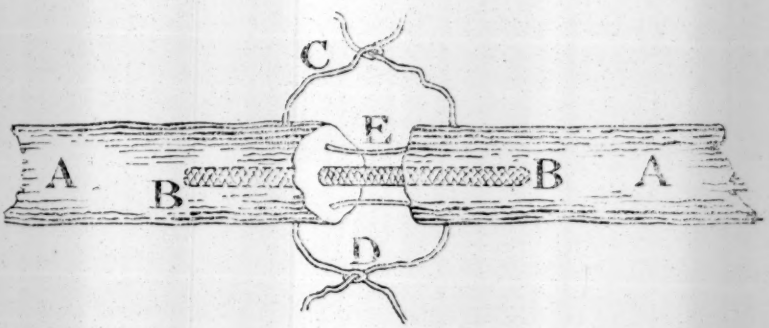
In the November number of THE ECCLESIASTICAL REVIEW there is an article on the above question. The question asked is "Is it permitted to give Holy Communion with particles consecrated at a Mass before the celebrant has himself communicated and thus completed the Sacrifice?" In reply a decision is quoted from the S. C. R. in which it is stated that "Abusus est interdicendus". If closely examined I do not think the case is the same as put by your correspondent. At all events the answer does not apply to the following case, viz. to commence the distribution of Communion immediately after consecration, with hosts *taken from the Tabernacle,* which have been consecrated at a former Mass, and have no connexion with the Mass now being celebrated. In this case all the argument about the "completion of the ritual act" of the Mass does not apply. One thing is certain, that in an ordinary working church where there are three, four, or five obligatory Masses on a Sunday, it would be impossible to give Communion to the number approaching if we must wait for the Communion of the priest celebrating Mass.. Either the Decree of the Holy Father *Quam singulari* must be abandoned, or the number of Sunday Masses must be curtailed, thus depriving *thousands* of the faithful of the opportunity of hearing Mass on Sunday.

EPISCOPUS.

A NOTE ON VASECTOMY.

The law has been passed in the following states: Indiana, Connecticut, Utah, New York, New Jersey, Washington, Iowa, Nevada, Wisconsin, California, Kansas, Oregon, and Minnesota. In all these States, except Indiana, the law is apparently a dead letter. The Supreme Court of Washington has decided that the law is constitutional; the Supreme Court of New Jersey has decided that it is not constitutional, that it offends the fourteenth amendment of the Federal Constitution.

There is now no doubt that the function of the *vas deferens* can be restored after vasectomy, and that of the Fallopian tube after fallectomy, or after occlusion by inflammation, unless a long portion of these tubes have been obliterated. An operation has been devised by Dr. S. L. Christian and Dr. E. L. Sanderson of Shreveport, Louisiana, for the restoration of these tubes.[1] The difficulty has been to keep the minute lumen of the vas patulous, permeable, after the cut ends have been sutured together.



Let A A be the vas, cut at E. A piece of number *O* twenty-day catgut (that is a kind of catgut that is digested and absorbed by the tissues in twenty days or thereabout), six-eighths of an inch in length (represented by B B) is pushed gently into the cut ends of the lumen, and sutures, C, D, etc., draw the ends of the vas into apposition, leaving the catgut in the lumen. The ends of the vas heal firmly, and after about 20 days the piece of catgut is digested and absorbed by the tissues, leaving the tube permeable.

[1] *Journal of the American Medical Association*, 13 December, 1913.

This method has been tried successfully in a sterile woman, one of whose tubes had been removed, and whose other tube was closed by a cyst after inflammation. The vas has been restored twice recently in men without this catgut. Gemelli restored it in 18 cats and dogs.

AUSTIN O'MALLEY.

THE OBLIGATION OF THE ROMAN RITUAL.

Recently, on the occasion of an ecclesiastical function a discussion arose among the assembled priests about the manner in which the ceremonies had been carried out, and from that the argument was carried to the rubrics in general. Some priests held that there was no strict obligation to follow the Roman Ritual and recent decisions of the S. Congregation of Rites. They said they had all along been following certain usages in their churches which were not in conformity with the Roman Ritual, but they maintained that such a practice was quite lawful, just because it was still a disputed question whether the Roman Ritual was strictly obligatory or not.

Two questions are here to be considered: first, are the Roman Ritual and the decisions of the S. Congregation of Rites of universal obligation for the clergy of the Latin Rite? secondly, what is to be said about the obligation of the Roman Ritual in the United States?

I.

The Roman Ritual contains the ceremonies and prayers to be used in the administration of the Sacraments and other Church functions. Up to the time of Pope Paul V, in the year 1614, there was no universal ritual. Uniformity of holy rites existed as far as the important functions and prayers were concerned, but the many details were left to the regulations of provincial councils and even to the individual bishops. When the revised Roman Ritual was published, in 1614, by order of Pope Paul V, all other Rituals were forbidden except such as had existed in certain places for two hundred years previous to the publication of the revised Roman Ritual.

That the rubrics or rules contained in the Roman Ritual are real laws and oblige in conscience is explicitly stated in the official editions of the Roman Ritual in the first title, the first

chapter, in which the words of the Council of Trent are quoted saying that the holy rites in the solemn administration of the sacraments cannot be treated with contempt or omitted at will, or changed for other ceremonies by any pastor of the Church.

Furthermore, declarations regarding existing rubrical laws and new decrees issued by the S. Congregation of Rites, if of a universal character, are obligatory in all churches where the Roman Ritual is of obligation. When the Minister General of the Order of St. Dominic in 1846 asked "whether the decrees issued by the S. Congregation of Rites and any answers to proposed questions given in writing and in legal form, i. e. signed by the Prefect of the Congregation and the Secretary, have the same authority as though they proceeded immediately from the Supreme Pontiff himself, although those answers and decrees had not been submitted to the same Supreme Pontiff," the answer of the S. Congregation was that they had the same authority. The Pope confirmed this decision in every point, 17 July, 1846. Therefore these decrees must be complied with as soon as they become known; no formal promulgation is required.

Are all the decrees and declarations of the S. Congregation of Rites of binding force throughout the Church? Surely not; for the obvious reason that some of these decrees respect particular churches or special circumstances affecting certain localities. The other decrees can be said to be of universal obligation.

Many decrees bear the titles "Decretum Generale," "Decretum Urbis et Orbis," and so it is plain they apply to the entire Latin Rite. Other decrees and answers given in response to inquiries regarding the understanding of the rubrics are also obligatory everywhere, excepting only in churches where rituals different from the Roman are lawfully in use, or in places which have obtained a dispensation from the observance of certain rubrical laws, as for example here in the United States regarding the administration of Holy Communion on sick-calls, and various other concessions.

How grievous the obligation of the various rubrics is cannot be determined with mathematical precision. Whether a rubrical law obliges under grave sin or only under venial sin

depends to a great extent on the importance of the rubric and the consequent marring of the sacred rites, as well as on the number of regulations that are violated, and perhaps still more on the spirit in which one violates the rules which have been laid down by the supreme authority of the Church for its official worship. The priest implicitly pledges himself to respect the laws that govern the official service of the Church when he of his own accord and by his request is ordained a minister of the Church. Cases of real necessity where the priest is forced to deviate from the rules of the rubrics are of course possible in this as in the observance of any law. The only danger is that greater convenience or the trouble of studying the rubrics is too easily considered as a case of necessity and as an excuse for not observing the rubrics.

II.

In the United States the Roman Ritual is the only authorized Ritual in all and any of the dioceses. Neither particular rituals nor particular customs can be claimed against the general regulations of the rubrical laws. The second Plenary Council of Baltimore [1] absolutely insists on the observance of the Roman Ritual and forbids that, under the pretext of ancient usages or any other excuse, ceremonies different from those of the Roman Ritual be observed. In our many small parishes and mission chapels, where the priest often cannot get such a choir and such altar boys as are necessary for the correct carrying out of the rubrics, the priest will comply with the regulations as best he can. It cannot be denied, however, that in many parishes the liturgical functions could be carried out more in conformity with the rubrics, if some effort to do so were really made. For cases of necessity arising from conditions of the Church in the United States special faculties have been granted to the bishops in regard to a number of liturgical functions. The priest should know and study the faculties of his respective diocese. Moreover, when a faculty is given for cases of necessity, it must be remembered that it would be unlawful to make use of the same where and when the necessity of deviating from the general rubrical law does

[1] Acta et Decreta Conc. Plen. Balt. II, nn. 209-220, pp. 123 ff.

not exist. Usages or customs contrary to the Roman Ritual cannot be claimed by any priest of the Latin Rite in the United States—first, because, as has been said, the second Plenary Council of Baltimore declares that there are no such lawful customs; and secondly, because the S. Congregation of Rites has reserved to itself the judgment of the lawfulness of contrary customs, and it is the constant practice of the Congregation to demand that such customs be reported for examination and approval.

THE CROSS IN NEW YORK.

To the Editor, THE ECCLESIASTICAL REVIEW.

In the *Literary Digest* of 27 December reference was made to an article in a recent issue of *The Edison Monthly*, in regard to the origin of illuminated church signs, the first in New York City being the shining cross on the spire of St. Augustine's Chapel. In that day of low buildings, 'way back in the early seventies, this cross could be seen almost the entire length and breadth of Manhattan Island; to-day the sky-reaching wonders of twentieth century architecture have overshadowed it.

I believe that as honest citizens we could conscientiously advocate crowning the Singer, Metropolitan, and Woolworth Buildings with an illuminated cross, to sustain these old traditions. The hurrying throngs, whether they come from neighboring towns across the river, or from over the sea in ships, could not fail to be impressed with these emblems of peace and beauty hanging apparently midway between the fevered whirl of the city and the serene quiet of the heavens. These burning lights would undoubtedly add to the beauty of New York's marvellous skyline; and as the spirit of the time is for general municipal improvement, ornamental as well as useful, it would seem to be the moment to urge this movement for putting these symbols on our greatest city buildings.

I should greatly appreciate an expression of your opinion on the subject.

R. G. CHOLMELEY-JONES.

Resp. Catholics undoubtedly glory in the Cross of Christ, and for that reason place it conspicuously on their churches, mindful with St. Paul (I Cor. 1 : 23) "that we preach Christ crucified, unto the Jews indeed a stumbling-block, and to the

Gentiles foolishness". But Catholics seem to be almost alone in thus recognizing the cross as the sign in which peace was announced to the world. And since the municipal spirit which controls New York's "marvellous skyline" is hardly of a kind to be effectually moved by religious—and especially Catholic—sentiment, however artistic in its expression, any effort in the direction suggested would seem to us wholly futile; even if it were commendable in view of New York's common democracy, which includes over a million influential citizens who as a matter of religious conviction would probably refuse to accept Christianity as the expression of peace, and who would yet be most interested in the decoration of the Singer, Metropolitan, and Woolworth Buildings.

MASS IN PRIVATE HOUSES.

Qu. Could you tell me what is the law governing the faculties which bishops have, for granting permission to say Mass in private homes. Has there been any recent legislation in regard to this matter? I ask these questions hoping you may give me an answer as soon as you can, without too much inconvenience, for I know you have many questions to answer.

D. J. D.

Resp. We are not aware of any new legislation regarding the privilege of regularly celebrating Mass in private houses (unless they serve as mission chapels). Such privilege requires a special indult. Bishops however have the right by virtue of their office to permit "ex causa gravi" the celebration of Mass "una aut altera vice". This right is entirely a matter of authoritative discretion, and may be used for missionary purposes or as a matter of personal privilege. In general the Fathers of the Second Plenary Council decided for Bishops in the United States: "Quod si Ordinarii alias concedant licentiam celebrandi in privatis aedibus ob speciales circumstantias, iis commendamus eam pro una tantum vel altera vice concedere." (Conc. Pl. B. II, n. 362.)

INDULGENCING ROSARY BEADS MADE OF GLASS.

Qu. Will you please answer the following question through THE ECCLESIASTICAL REVIEW? Many of the rosary beads in vogue now are made of glass, in imitation of all kinds of natural and precious stones,—amethyst, garnet, crystal, topaz, pearl, jet, emerald, and so on. I am under the impression that the rules regulating the material of objects to be indulgenced exclude glass and other easily breakable materials. This I learn from Beringer's volume on Indulgences, although I have not got the work at hand to quote from. Glass beads offer several advantages: they are pretty and they are relatively cheap. I wish they could be indulgenced, but, believing the contrary, I ask your judicious opinion.

A. W.

Resp. There is no objection to the use of rosary beads such as are here mentioned, since they can be indulgenced like those made of any other solid material. The general rule excluding objects that are made of glass from being indulgenced is not directed against glass as such, but against easily breakable glass, like hollow or blown glass, etc. Beringer expressly excepts glass or crystal beads of solid material, as being suitable for indulgencing (Cf. *Ablaesse* II, 6; thirteenth ed.), and cites a decree of the S. Congregation in answer to the question: "An possint applicari indulgentiae coronis ex vitro? *Affirmative*, dummodo globuli sint ex vitro solido atque compacto." (*Decr. auth.* Ind. n. 249.)

THE CANON SHEEHAN MEMORIAL.

A gift of forty Marks ($10.00) has come to us from a German priest who asks that the sum be forwarded to the Committee in charge of the Fund for the erection of a monument to the late Canon Sheehan, parish priest of Doneraile, and the author of *My New Curate*. The donor does not wish his name to be mentioned, but says that he has enjoyed the Canon's books in the German translation, notably *Lukas Delmege* (translated by Anton Lohr, Munich, 1903).

As was mentioned in the January number of the REVIEW, there are two projects on foot for the erection of a monument in Ireland to the memory of the gifted priest and author. It is proposed to locate one at Mallow, where he was born, and

another at Doneraile, where he labored as pastor for the best part of his priestly life, and where he did actually all his important literary work. Whilst the people of Mallow have every reason to be proud of their countryman, it must be allowed that it is to Doneraile that is due the chief tribute of gratitude for having furnished him with his principal inspirations. It was his love for the people of his parish that sharpened those wonderful intuitions which enabled him to describe their virtues and foibles with a matchless fidelity, so as to captivate the interest not only of English readers but also of all other nationalities among whom the character of the people of Ireland stands out as a unique expression of popular and religious life. We cannot but believe that if the choice of Canon Sheehan were consulted by a reference to his own expression, so far as it can be construed into a preference of the place where his memory should be cherished by a public and permanent demonstration of affection from the people of Ireland, it would speak for Doneraile. For here he chose to remain when his Bishop, some years before his death, offered him a promotion. It would be a fine testimony to the disinterested loyalty of the people of Mallow to unite with the priests of the diocese who, as far as indications show at the present, are overwhelmingly in favor of Doneraile as the site of the projected national monument. Maynooth and Mallow are both just claimants for a memorial. But why divide the sentiment that is needed to make a first effort successful for the place where Canon Sheehan's body lies buried?

THE FACULTY OF HEARING CONFESSIONS OF RELIGIOUS.

Qu. Some of the clergy here maintain that the recent Decree of Pius X empowers all priests who have ordinary faculties for hearing confessions, to absolve religious, even when they are not specially authorized to hear the confessions of religious in their own convents. Is there any ground for this opinion?

Resp. We have already pointed out that the new decree does not abrogate the faculties by which the Ordinary sanctions the hearing of confessions in religious houses. It simply enables religious to find a confessor outside their own community, whenever they have need of one. An attentive reading of the document will make this quite clear.

PLENARY INDULGENCES OF THE JUBILEE AND OTHERS.

Qu. Would you please say what is the difference between the value of a Jubilee Indulgence and an ordinary plenary indulgence? My reason for asking is due to the notable difference in the conditions prescribed. Ordinarily speaking it seems much easier to gain a plenary indulgence during the year than on the extraordinary occasions when a Jubilee is proclaimed.

Resp. The Jubilee and other plenary indulgences are alike in this that they offer a complete remission of the temporal penalty due to sin. Besides the remission of this penalty (which supposes not only a right intention, a complete observance of the prescribed works, and this in the spirit acceptable to God—in which there are degrees that would render the gaining of the indulgence more or less complete), the injunction of the works to which a plenary indulgence is attached may have a secondary purpose,—namely, that of multiplying spiritual benefits for the Church at large. Thus a Jubilee indulgence is effective not simply in this that it opens to the *individual* soul the possibility of a remission of penalty for sin, but in that it promotes those common aims of the Church proclaimed by the Sovereign Pontiff, such as the peace of nations, the extirpation of heresies, the cessation of public calamities brought on by excesses and impieties of men. These evil effects are counteracted by the Jubilee indulgence, and the individual soul is in turn benefited by an accession of graces promised to those who pray in union with others or who seek forgiveness in the name of the Church. Hence the plenary indulgence of the Jubilee implies a twofold gain—one mainly through prayer, the other through the charity that unites with the faithful at large.

In the matter of indulgences we look therefore not only to the gain attached to the individual performance, but to the further gain that accrues from the increase of charity, of the zeal aroused by example, and by the accidental helps to devotion that are opened by particular opportunities through a Jubilee indulgence, as special sermons, frequent visits to the Blessed Sacrament, contrite confessions, almsdeeds innumerable, and various devotions, in all of which the individual takes part to the general as well as individual increase of sanctity, over and above the gaining of a plenary indulgence.

Furthermore, a plenary indulgence is much like a franchise, a pension for valor in service, a recognition for patriotic heroism, and the like. It varies in the manner of its expression as well as in the occasion which prompts it, etc., whilst the intrinsic value of the thing bestowed remains the same.

THE DIOCESAN STATUTES AND THE "FOEDUS PIUM IN FAVOREM SACERDOTUM DEFUNCTORUM".

Qu. The Statuta of this diocese read: "Foedus illud pium quod inter sacerdotes saeculares hujus dioecesis initum est, ut unusquisque pro anima *cujusvis* sacerdotis saecularis defuncti ex nostra dioecesi, quantocius post ejusdem obitum tres missas celebret, ratum habemus ac denuo in Domino commendamus."

Whenever a secular priest of this diocese dies, the bishop has this paragraph published in a local Sunday paper.

Now the question is much disputed: Is there any obligation in conscience to say the three Masses? and an obligation *ex justitia*?

Some of the younger priests say: We were not present at the synod. did not enter into the "Foedus Pium", of which the bishop merely says "in Domino commendamus".

Others argue: We have to keep the Statuta, and by becoming priests of this diocese we entered the "Foedus Pium", i. e. "ratum habemus". And if the paragraph lays down no obligation, why is it published every time in direct terms requiring three Masses for every deceased priest?

Resp. A "Foedus Pium" as above described is a voluntary contract, in which the parties, in order to be bound, must signify their consent. The publication of the existence of the "Foedus Pium" in the Statuta does not beget binding force *ex justitia*, because the Statuta, besides containing laws, contain also matter of mere information for the guidance of the diocesan clergy. The publication by the bishop is a reminder of the existence and beneficial purpose of the "Foedus Pium", not an injunction; since the Ordinary neither intends, nor is at liberty, to impose such an obligation on his clergy.

The simple remedy for avoiding misunderstanding in such matters is to perfect the organization of the "Foedus Pium" by offering a formula to a priest at his ordination or incardination, to which he attaches his signature and thus actually enters the "Foedus Pium" and accepts its obligations.

Ecclesiastical Library Table.

RECENT BIBLE STUDY.

1. Higher Criticism put to the Test. An interesting test of the results of higher criticism is furnished by that intrepid traveler in Arab lands, A. Musil, an Austrian priest.[1] In 1848, Wallin penetrated into Arabia and brought away various songs which he published in *Zeitschrift der Morgenländischen Gesellschaft*[2] together with translation and commentary. After Wallin's death, J. G. Wetzstein found the poems unintelligible. He therefore put his critical acumen to the point; and with that subjective method wherewith he has, *to his own satisfaction*, restored (?) portions of the poetical books of the Old Testament, this critic sought to restore (?) the Arabic poems. The songs were declared to have been wrongly taken down by Wallin and frequently misunderstood. So Wetzstein critically emended the work of his uncritical predecessor.[3] Dr. Musil took Wetzstein's critical edition of the songs with him on the last trip into Arabia; and found that almost all the conjectures of the higher critic were false and useless. If we can so little trust the infallibility of the higher criticism of a contemporaneous literary output, why give infallibility to the same subjective method in regard to literary work that is more than 2000 years old?

2. Pentateuchal Criticism. Father Hugh Pope, O.P., Professor of Scripture in the Collegio Angelico, Rome, has made an excellent survey of our present position in the matter of Pentateuchal criticism.[4] First, the decision of the Biblical Commission (27 June, 1906) was not so very much of a "bolt from the blue", to those that were seemingly struck, as some interpreted who were conscious of being, in this matter, at least, bolt-proof. The Mosaic authorship is not defined; and a large liberty is still left to critical acumen for safe theoriz-

[1] *Die Kultur*, XI (1910), pp. 11 ff.

[2] V (1851), 1-23; VI (1852), 190-218, 369-378.

[3] Cf. *Zeitschrift der Morgenländischen Gesellchaft*, XXII (1868), pp. 69-194.

[4] "Where are we in Pentateuchal Criticism?" *The Irish Theological Quarterly*, October, 1913, p. 357.

ing. One is now quite free to say that Moses used preëxisting documents; that variations in style may be due to these documents and to the various secretaries who expressed idiogrammatically, and in their respective styles, the various ideas that the Author of Sacred Scripture inspired the sacred writer to set down; and that, in fine, the Pentateuch contains post-Mosaic portions.

An excellent point made by the learned Dominican is that the *higher* critic has been driven from the thickets of so-called critical ideas; and has now no ground to stand on save that of *lower* criticism,—the criticism of the text. Astruc began divisive Pentateuchal criticism on the false scent for Jahwistic and Elohistic documents. Many other scents were taken up by the critics. And now the Rev. John Skinner, Principal and Professor of Old Testament Language and Literature, Westminster College, Cambridge, whose critical ability warranted his appointment to edit Genesis for the *International Critical Commentary*,[5] has taken up arms against those two redoubtable foes, Dahse and Wiener, and made an attempt, with all the instruments of up-to-date criticism, to prop the tottering foundations of Astruc's divisive criticism of the Pentateuch.[6]

Dr. Skinner tries to meet the issue of his opponents fairly and squarely. He cannot now argue exclusively from the Hebrew text,—that is the Massoretic tradition of that text. Our earliest manuscript hereof is tenth century; whereas the Septuagint manuscripts give witness to readings that precede the fourth century, and the Old Latin together with the Syriac evidence must not be overlooked. The trustworthiness of the Massoretic text as a ground upon which to set the frail fabric of the divisive criticism of the Pentateuch has been vigorously attacked by Dr. Schlögl of the University of Vienna; Dr. Dahse, a German Lutheran minister; Dr. Eerdmans, successor to the famous Kuenen in the University of Leiden; and a Jewish barrister of London, Mr. Harold M. Wiener.

The last-named defender of traditional views in regard to the authorship of the Pentateuch was at first not recognized

[5] Scribner's, New York, 1910.

[6] Cf. "The Divine Names in Genesis." *The Expositor*, vol. 5 (1913), pp. 289-313, 400-420, 494-514; vol. 6, pp. 23-45, 266-288.

as a serious foe to higher criticism; and even recently his efforts have been made light of by Father Condamin, S.J., Old Testament Professor of Ore Place, England.[7] Commenting on Wiener's title, "The Swansong of the Wellhausen School," [8] Fr. Condamin writes that this chapter "would probably change in title and in tone were the author *to quit America* for a year and make a tour of the Universities of Europe." Mr. Wiener is a London lawyer!

W. H. K., well known by his "Literary Notes" in *The Tablet* regrets the names which Mr. Wiener hurls at the higher critics,[9] and thinks it a pity that Father Pope has "given even qualified approval to the violent language."

After the currish disrespect shown by the critics to the attitude of the Holy See toward their vagaries [10] and in view of Dr. Skinner's slur,[11] upon Dr. Schlögl's study of the Divine names in Genesis [12] we feel no sympathy for the disciples of Astruc. Dr. Skinner might have given a sober judgment of the work done by the Hebrew Seminar of the University of Vienna and of the conclusion come to that Jahweh was not used at all by the original text of Gen. 1 : 1—Exod. 3 : 12. There was no need to refer to the Holy See in the following snarling words: "I have no doubt that the work of the Hebrew Seminar at Vienna is very thorough and meritorious; but it is really a little too much to expect independent students *to invest its decisions with a Papal infallibility*". Dr. Schlögl shows that, in Gen. 1 : 1—Exod. 3 : 12, there are 118 instances of Masoretic *Jahweh* where other versions have *Elohim* or *Jahweh Elohim*; in only 30 cases do all the texts agree on *Jahweh*; in 59 passages, where Massorah reads *Elohim*, the other texts read *Jahweh*; in 47 instances, the Massoretic text has *Elohim*, where the other texts have *Jahweh Elohim*. In place of vituperating, Dr. Skinner should try to show why such discrepancy does not interfere with the old-time division of Genesis into its Jahwistic and Elohistic parts.

[7] *Revue Pratique d'Apologétique*, 15 Febr., 1912, vol. xv, p. 795.

[8] *Pentateuchal Studies*, p. 49; Bibliotheca Sacra Co., Oberlin, Ohio, 1912.

[9] *The Tablet*, 8 Nov., 1913.

[10] Cf. *The Papal Commission and the Pentateuch*, by the Reverend Charles A. Briggs and Baron Friederich von Hügel, London, 1906.

[11] *Expositor*, 1913, vol. 5, p. 312.

[12] *Expository Times*, Sept., 1909, p. 563.

There seems to be something in Dr. Dahse's suggestion and theory that the Jewish lectionary system brought about this variation in the Divine Names. The "pericope-hypothesis" is at least as workable as is the "documentary-hypothesis". In his "Reply to Principal Skinner" [13] he once again and most unmercifully shakes apart the loosely set together critical theory. The critics made much of the variations in Divine Appellations in the parallel passages of the Pentateuch. Dahse shows "that it is just in the vaunted parallel narratives that the use of the Divine Appellations fails to act as a guide for attaching the narratives in question to the supposed sources." The very contrary results. Only one Divine Name is used in those passages wherein the Massoretic and Septuagint traditions agree,—for instance, in chapter 24; and only in the event of such agreement of the two traditions can we be certain that the names used have not been tampered with.

Oh, yes; but the Massoretic tradition is quite enough for our theory, Dr. Skinner rejoins. There were, indeed, periods when little care was taken in handing down the Divine Names; [14] but this later "indiscriminate use of the Divine Names in the third century B. C. (sc. by Chronicles) has had no effect on the text of the Pentateuch." [15] "It remains certain that the names for God as they stand in MT (neglecting the nine variants of the Sam.) were found in authoritative Hebrew MSS. of the fourth century B. C." [16] The Pentateuch was then canonized; and changes in the Divine Names were thereafter precluded. Such is the higher critic's evasion of the testimony brought against him. Is the evasion successful?

Dr. Dahse does not think so. How can Dr. Skinner speak so dogmatically in regard to the Massoretic text? Who knows whether or not there are variations in the use of the Divine Names therein? Dr. Skinner himself admits [17] that of Kennicott's nearly 320 MSS. of Genesis in whole or in part, only

[13] *Expositor*, Dec., 1913.
[14] *Expositor*, May, 1913, p. 406.
[15] *Expositor*, Sept., 1913.
[16] *Expositor*, August, 1913, p. 114.
[17] *Expositor*, July, 1913, p. 35.

"little more than one-third had been completely collated". This uncertainty and these variations, especially in the use of the Tetragrammaton, Jahweh, have been carefully noted by Dr. Nestle.[18] And even if the MSS. of Massorah were to show little discordance in the use of Divine Names, such uniformity in the pre-Massoretic text would not yet be established. There would remain the Halachic Midrashim to examine; and these have not yet been brought to bear at all on the question under discussion. And if both the Massoretic tradition and that of the Midrashim made it probable that the Divine Names varied in the original text just as they vary in the Massoretic canonized tradition, would the variation be sufficient foundation for the theorizing of the critics? Dr. Skinner thinks so; Dr. Dahse most emphatically begs to differ.

Dr. Skinner writes his verdict:[19] "Let us only conceive (what the solid agreement of the Hebrew and Samaritan, differing, it will be remembered, only in some eight or nine cases, fully justifies us in assuming) that the MT has preserved the original names with substantial fidelity, and that the LXX is dependent upon it." Dr. Dahse differs entirely from this verdict. As far back as 1903, he pointed out[20] that MT could not be the original upon which LXX was dependent. In the Septuagint Genesis 1-9:26, the simple ὁ κύριος—that is Jahweh—occurs only three times (4:3, 13; 8:20); and in each of these instances it occurs in matters religious. In all other cases the Divine Names of this pericope are either ὁ θεός or κύριος ὁ θεός,—that is Elohim or Jahweh Elohim. "And one cannot help at once conjecturing that the absence of κύριος—apart from the three passages mentioned—is explained by the fact that, in the κύριος ὁ θεός passages, Jahweh was the original reading which subsequently was eliminated through the addition of Elohim". In the pre-Massoretic text, the name Elohim did not exist before the blessing of Gen. 9:26. This theory of 1903 was put forth again in 1912 by Dr. Dahse.[21]

[18] *Zeitschrift für alttestamentliche Wissenchaft*, 1913, pp. 73-74.

[19] *Expositor*, May, 1913, p. 420.

[20] *Archiv für Religionswissenchaft*, p. 312.

[21] *Textkritische Materialen*, pp. 38 ff.

Although Dr. Skinner holds on to the Massoretic readings as a fit foundation for the divisive criticism of Genesis by the variations in the Divine Names, it is comforting to find some scholars open to conviction such as Dr. Dahse's reasoning enforces. Dr. Kittel writes:[22] "Dr. Dahse is quite right in complaining that too little attention has been paid, on the part of the commentators and the documentary school, to the state of the text." Dr. Gressmann throws over the name-foundation for the divisive criticism of Pentateuch:[23] "Even within the limits of Genesis the alterations of the names of God were, I am convinced, more widespread than anyone has hitherto been willing to concede; and perhaps it would be better altogether to avoid the names of Jahwist and Elohist if a better and simpler designation of the sources can be found."

3. Sunday Observance. Protestants make much of the observance of the Sunday and are sometimes sincerely and honestly shocked that we Catholics seem to make little of that same observance. It does not occur to our separated brethren that by their principle of faith—*the Bible, the whole Bible, and nothing but the Bible*—there is no Sunday observance of obligation at all. Christ abrogated the Mosaic law,—"Remember that thou keep holy the Sabbath day" (Exod. 20: 8); and, so far as the New Testament tells us, substituted no Lord's day for the Sabbath,—no Sunday-observance for Saturday-observance. The logical thing for Protestants to do is not to keep holy either the Saturday or the Sunday. And yet they deem it their duty to keep the Sunday holy. Why? Because the Catholic church tells them to do so. They have no other reason.

a. *In the Primitive Church.* True, there seems to have been, in the Church of the New Testament, a gathering of the faithful for Mass on Sunday. It was at Troas, "on the first day of the week; we were gathered together to break bread, and Paul disputed with them; and, as he was going to leave on the morrow, stretched out his sermon until midnight" (Acts 20: 7). This long sermon was surely appreciated by the community of Troas; but it had the inevitable effect on one listener,—the young man who fell asleep and tumbled out

[22] *Geschichte Israels*, 2d ed., 1912, vol. 1, p. 255.
[23] *Deutsche Literaturzeitung*, 1913, No. 20, col. 1225.

the window down to the ground from a height of three stories. The fall killed poor Eutychus; but St. Paul restored the lad to life. The Corinthians, too, had these Sunday meetings. The Apostle bids them (I Cor. 16: 2) to contribute their alms for the mother church of Jerusalem on the first day of the week; such collection would naturally indicate a custom then to celebrate the sacred mysteries. No more than this can we gather from the New Testament; it contains not a shred of a law to keep holy the Sunday.

The substitution of a Sunday-law for the Sabbath-law is a purely ecclesiastical institution; the celebration of the Lord's Day was for several centuries a custom that was local and not a universal law of the Church. The reason of this universal law was to honor the day of the Resurrection of Jesus. And yet, as late as 154 A. D., that same Feast of the Resurrection was rarely celebrated on a Sunday in the Oriental Church. Shy then, as it always has been, of introducing Western observances, the Eastern Church sent St. Polycarp, Bishop of Smyrna, and St. Irenæus, later Bishop of Lyons, to expostulate with St. Anicetus the Roman Pontiff against any change in the calendar. The Romans celebrated the Christian Pasch on Sunday as now; the Asiatics, on the 14th day of Nisan, the same day as the Jewish Pasch. Anicetus prudently allowed the Eastern Christians to retain their calendar. He probably feared just such a schism as occurred when Leo XIII obliged the Melchites, the Syrians of Byzantine rite in union with Rome, to adopt the Gregorian calendar; there are since in Syria what are called calendar-schismatics. It was later that Pope Victor forced the Eastern Christians, under penalty of excommunication, to celebrate the Pasch on Sunday. And as of old St. Paul had resisted the supreme head of the Church in a matter that was of discipline and not of *ex cathedra* definition (Gal. 2: 11), so St. Irenæus resisted the action of Pope St. Victor and wrote to the head of the Church that he thought the peaceable methods of St. Anicetus more preferable.

b. *Purely Ecclesiastical Law.* Even in the time of St. Augustine, about the middle of the fifth century, the Church had not yet brought into the decalogue a law of keeping holy the Lord's day. In fact, before his time, barring a few insignificant attempts, no one had introduced anything specifi-

cally Christian into the decalogue. Christian regulations were set altogether apart from the Mosaic code of Sinai. Father Anton Preseren, S.J.,[24] has made it clear that, in St. Augustine's various explanations of the ten commandments (the first we find in Patristic literature) the great doctor strikes out on a new way. He Christianizes the Mosaic decalogue, does away with whatsoever was Mosaic, and evolves out of the new code the entire Christian teaching of morals. And yet the third commandment he interprets allegorically; the Sabbath-rest is not interpreted by Christianization into a Sunday-rest, but is insisted on for spiritual observance.[25] Here is an interesting way of exposition of the third commandment by St. Augustine:

> You are told to observe the Sabbath spiritually and not by rest of the flesh after the manner of the Jews. For they wish to give themselves over to trifles and to lust. It were better for the Jew to do something useful in his field than to cause trouble in the theatre. And their women would very much better weave woollens on the Sabbath than dance lewdly the whole day in their Bacchanalian orgies. You, however, are told to observe the Sabbath spiritually in the hope of future rest which the Lord promises you. For whosoever, for the sake of that future rest, does whatsoever he can, be it never so toilsome, so long as he acts with faith in that promised rest, he observes the Sabbath if not in reality at least in hope (nondum quidem sabbatum habet in re, sed habet in spe).[26]

In this and many like expositions there is no question whatsoever of a Sunday-rest as the concrete Christian expression of the third commandment in place of the Sabbath rest; there is only the spiritual observance of the Sabbath-rest by hope of the never-ending eternal rest whereof the Sabbath is the type.

c. *Scholastic Theology and the Law.* It is not until the scholastic period of Catholic theology that the celebration of the Sunday is connected with the third commandment. Alexander of Hales, O.M., (A. D. c. 1230) is the first to treat the substitution of the new for the old commandment. Blessed

[24] "Die Beziehungen der Sonntagsfeier zum 3 Gebot des Dekalogs," *Zeitschrift der katholische Theologie,* 3 and 4 Heft, 1913; 1 Heft, 1914.

[25] Cf. *Sermo,* 33, 3 (Migne, 38, 208); *Sermo,* 9, c. 9, n. 13 (Migne, 38, 85).

[26] Cf. *Sermo,* 8, 3 (Migne, 38, 69).

Albert the Great, O.P., (A. D. c. 1240) denies emphatically that the third commandment enforces the observance of the Sunday. St. Thomas, O.P., (A. D. c. 1274) is the one who established in Catholic theology the substitution of Sunday-observance for Sabbath-observance as the third commandment; and at last stemmed the tide of influence which St. Augustine's mystical interpretation of Sabbath-rest had caused.

The observance of the Sunday thus comes to be an ecclesiastical law entirely distinct from the divine law of Sabbath-observance. The prescriptions of Gen. 2:2-3 in regard to the Sabbath having nothing whatsoever to do with the law of the Church about Sunday, the Lord's Day. Catholics should observe the law of the Church, not by the Old Testament observances of the Sabbath nor by the dictates of Protestants or of Jews, but by the prescriptions of the Church herself. The author of the Sunday law is the only one who has a right to interpret that law; and that author is the Catholic Church.

Protestants are, by this historical investigation, forced to admit that their only authority for observing the Sunday as a third commandment of God is that scholastic theology which they generally contemn. In view of the real facts of the case, how illogical it is for Protestants to try to dictate to Catholics what is and what is not the proper observance of the Sunday.

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Criticisms and Notes.

VINCENT DE PAUL: PRIEST AND PHILANTHROPIST. 1576—1660. By E. K. Sanders. Longmans, Green & Co., New York. 1913. Pp. 440.

MANUEL DE SOCIOLOGIE CATHOLIQUE d'apres les Documents Pontificaux. A l'Usage des Seminaires et des Cercles d'Etudes. Par M. le Chanoine P. Poey. Gabriel Beauchesne, Paris. 1914. Pp. 567.

It may seem a far cry from this English biography of St. Vincent de Paul to the French manual of systematic Sociology. And yet, as the mind leaps, the distance between the two works is but short. Three centuries measured by the span of a man's brief years seem long; measured by the flight of thought they are but a moment. Temporally the two books lie wide apart; spiritually they are linked together. What the life of St. Vincent embodied in the early years of the seventeenth century is systematized in the abstract social science of the opening years of the nineteenth. The divine art of the earlier Saint is formulated in the Catholic science of the later sociologist. What Saint Vincent saw by an intuition more divine than human the Catholic scientist of to-day has patiently to work out with the slower processes of research and logical inference. St. Vincent, though born in the sixteenth century, "arrived by a combination of inspiration and experience at conclusions which are regarded as discoveries in the twentieth. He dealt almost single-handed with problems of destitution involving many thousands of lives, and devised for some of the diseases of social life remedies which are still in use. Of the difficulties that harass and discourage the benevolent, there were very few that did not come under his eye, for the whole field of social service lay open before him. He realized and met the need for the teaching and tending of the young, the nursing of the sick, the aiding of the prisoner, and passed on to the more difficult enterprises that concern the fallen and the wastrel" (p. vi). And yet from his knowledge and vast experience there is very little that could be gathered for a handbook on any subject, and he never wrote anything for publication (p. xx). The secret of his mighty deeds lay in his deep humility, unwearying patience, above all in his unfailing charity. "He loved his fellowmen, and planned and labored for them untiringly; but he did not claim to know what was best for their welfare, and he showed no anxiety as to the re-

sults of what he did. The self-devoted philanthropist or the eager social reformer of the present day may claim him as a comrade, but it is not with them that he has community of thought; the later years of his life—though they were passed in the midst of sensational events and pressing responsibilities that made demands on almost every hour—were dominated by the habit of prayer to a degree that lifted them into supernatural regions. In fact if we would trace the real life of M. Vincent, we must be prepared to revise both the standard of value that is ordinarily applied to human existence and the accepted division betwixt the real and the unreal; we shall not need to discount his reputation for charity, but we shall find that the full meaning of his charity is the 'ascent of the ladder' of which Ruysbroeck writes, and that his labors were a fragmentary expression of something much greater than themselves" (p. vi).

It is the great merit of the present biography that the writer has with an insight as true as it is profound, realized the most intimate forces that shaped and controlled the character of St. Vincent and were the well-spring of the wonderful deeds of beneficence, corporal and spiritual, which he accomplished in his own life and which still continue in the noble institutions which he established. The long apprenticeship of almost fifty years is portrayed with a few but telling strokes, thus allowing larger room for the numerous events of the Saint's missionary career, the government of his community at S. Lazare, his organization of charity in Paris, the institution of the Sisters and the Ladies of Charity, his various relationships to so many distinguished personages of his day. All these and many more aspects of the Saint's career are here depicted in the concrete circumstances, the historic setting, in which they were cast. They are seen in the actual colors of life, colors that are nowhere exaggerated, and yet are illuminated by the light of the divine ideal reflected from the soul of the great lover of humankind. The work is only in a limited sense a biography. It is rather, as its title indeed indicates, a study of St. Vincent—as a priest and a philanthropist—an analytical portrayal of his priestly character and ideals, and of his labors and foundations in behalf of suffering humanity. The author, we are told, is not a Catholic, but it requires a close scrutiny of the pages to discern the fact, so pervading are the manifest familiarity and sympathy with Catholic teaching and practice. The non-Catholic authorship will moreover ensure the work admission to circles which it would probably not otherwise reach and thus contribute to a wider extension of true ideals, sound principles, and efficient methods of social amelioration and reform.

Those ideals, principles, and methods are formulated, in Canon Poey's book listed above, with the scientific precision and systematic ordination demanded at the present time. It is not simply that when love grows cold we need more knowledge, but the practical expression of philanthropy may be none the less, it may indeed be all the more, effective, when reduced to a systematized science. Catholic Sociology is conceived by Canon Poey to be "a science whose object is society studied in its causes, with a view to social betterment, and in the light of Catholic teaching" (p. 2). It has consequently to study: 1. the laws that govern social organization in the different social aggregates; 2. the laws of social and political economy; 3. social evils and their remedies; 4. Catholic social activity. The volume therefore falls naturally into four parts. The first part deals with social organization in all its hierarchical forms, from the family up to international society. The second part treats of social and political economics, the economic functions—production, distribution, circulation, consumption. The third part is concerned with social evils and their causes—alcholism, depopulation, juvenile criminality; and with the remedies—charity, justice, the teaching of the Church on various social topics. The fourth and last part considers the social activity of the Church in the supernatural order—the Sacraments; and in the natural—works of beneficence, associations, and other measures. The work, it will thus be seen, is a manual of social science, including economics developed on sound ethical lines and Catholic principles. And so it reduces to a scientific system, as was said above, principles and measures of relief and reform such as sprung almost spontaneously from the virtues that comprised the character of St. Vincent de Paul. And, let us add, the scientific system summarized in the volume challenges one's admiration for its precision, clarity, and consecutiveness. The method is practically perfect. Every individual chapter opens with a systematic survey, each member of which is subsequently analyzed, the chapter ending with a pertinent bibliography. The work is intended for use in ecclesiastical seminaries and in study circles. It will fulfil this purpose perfectly, wherever the French language is understood. Some of the practical measures suggested have of course direct reference to conditions prevailing in France; but the *mutata mutanda* will be readily discerned by the intelligent reader. The author's primary aim is of course practical. Sociological *theory* is developed solely with this in view. A thorough philosophy of society in harmony with Catholic principles is still our great *desideratum desiderandum*.

MEMOIRS OF BARON HYDE DE NEUVILLE: Outlaw, Exile, Ambassador. Translated and abridged by Frances Jackson, author of "A Papal Envoy during the Reign of Terror". With 24 illustrations. In two volumes. Sands & Co., London; B. Herder, St. Louis. 1913. Pp. 223 and 287.

If one of the best ways of studying national history is to read attentively the biographies of the men who played important parts in the public life of a country, then these *Memoirs* furnish an excellent opportunity for such study. The life of Baron Hyde de Neuville coincides with that most difficult period of French history in which the fortunes of royalism, revolution and imperialism display, in the struggle for ascendancy, their weak and strong points alternately. Baron Hyde de Neuville figured as a political and religious factor during the reigns of Louis XVI, of Laly Tollendale and Robespierre, of Napoleon, of Charles X and the democracy of Louis Philippe. Interwoven with the changing attitudes of rulers are the varying vicissitudes of religion and the Church, illustrated by the era of concordats, and by the struggles for ascendancy between the philosophical principles of the Encyclopedists and the champions of truth and morality who sought to vindicate the principles of religion. For this reason this period of French history presents to the ecclesiastic in particular most valuable lessons; it shows us on the one hand the humiliation of the Church, brought about by ambitious prelates like Talleyrand or weak prelates like Cardinal de Maury; and on the other it exhibits the heroism of pontiffs who stand for the Catholic truth and who, like the exiled Pope Pius VII, set the example of steadfastness amid the vacillating elements around them. With De Neuville we find associated men like Lacordaire and Ravignan, Chateaubriand and de Maistre, who, seeing religion banished from the counsels of the statesmen in the land, raised their voices and fought single-handed for the right of Catholic citizenship.

In another sense the life of Baron Hyde de Neuville is of interest and importance to the American reader. At the time when France was inaugurating an era of false liberty, he pointed to the American Republic as the model of a true struggle for the cause of freedom; and he brought to its vindication an intelligence and a breadth of mind that were altogether exceptional for one who had been trained in the traditions that inspired unaltering respect for the claims of the Bourbon monarchy. A royalist from childhood, he went to Paris in 1791, at the age of fifteen, to "help to save the throne", and from that time forward he was ready to join in any honorable

attempt to restore the king, as long as there was any reasonable hope of success. When Napoleon became the ruler of France, De Neuville went into voluntary exile rather than take the oath of fidelity, since it meant more than an oath of submission. The period of his retirement he devoted to a study of the history, laws, and social conditions of the newly established Republic of America. He spent his days in promoting works of philanthropy; he studied agriculture and medicine, hoping thereby to benefit his fellows; he established a school for the children of refugees, and for the purpose of maturing his knowledge by practical intercourse with men abroad he paid a visit to the United States. Thus he unconsciously prepared himself for the important offices he was to assume later on under Louis XVIII, when he was appointed Minister Plenipotentiary to the United States in 1816. His friendship with eminent Americans like Presidents Madison and Monroe, and others, his relations to the government of the then Spanish possessions in America, his subsequent appointment as ambassador to Brazil, are chapters in these *Memoirs* that have a permanent value, inasmuch as they furnish a correct appreciation of the influence, in our early politics, of men guided wholly by Catholic principles. There can be no doubt that much of the character of straightforward love of truth which distinguishes our diplomatic service when compared with that of the traditional court methods of European governments is due to the outspoken convictions, during the formative period of our public history, of men like De Neuville. Whilst possessing the fine delicacy of the modern Gaul, he had also the fortitude of his English ancestors. They were descendants of the Earls of Clarendon, soldiers for the most part, and remarkable for the courage of their convictions. "If there is one sacrifice," he was wont to say, "which is more terrible than to give your life for your prince, it is to tell them the truth." And in this he never faltered when the proper occasion called for an expression of his opinion. Fearlessly, respectfully, unremittingly he spoke the truth as he saw it. The *Memoirs* are full of interesting details about clerics, details which, apart from their conveying important lessons, make entertaining reading. Incidentally they point out the disastrous effects of neglect in the training of the people through popular education, so as to fit them for the proper exercise of their functions as citizens of both earth and heaven. The two volumes are beautifully illustrated with portraits of great central figures in Church and State, French and American.

LIFE OF VISCOUNTESS DE BONNAULT D'HOUET. Foundress of the Society of the Faithful Companions of Jesus. 1781—1858. By the Rev. Father Stanislaus, F. M. Capuchin of the Province of Paris. Translated by one of her Daughters. With a Preface by His Eminence Cardinal Bourne and the Right Rev. Abbot Gasquet, O.S.B. With illustrations. Longmans, Green & Co., London and New York. 1913. Pp. 368.

The Society of the Faithful Companions of Jesus has two houses in the United States, one founded in 1898 at Fitchburg, and the other established in 1906 at Gilbertville, Mass. The foundress herself effected a number of foundations, not only in France, her native country, but also in Italy, Switzerland, England, and Ireland. These branched out later, so that at the present time there are orphanages and schools of the institute in nearly all European countries as well as in Canada, the United States, and Australia.

The cradle of the Society is at Amiens. Its object is the primary and secondary education of the young, and the establishment of training colleges and normal schools for the development of Catholic teachers. The foundress is one of those heroic souls that came forth from the Catholic spirit of sacrifice nourished amid the horrors of the French Revolution. She had learnt early to realize the necessity of moulding the hearts of the young by the principles of Catholic education, if any hope was to be cherished of averting the hideous consequences of the godless materialism taught by the revolutionary school of French thinkers, the outcome of Voltairean teaching. At the age of twenty-three she was married to the Viscount de Bonnault d'Houet. In less than a year her husband died, and she was forced to enter alone upon the struggle with the world, the vanity of which had impressed her during the days when she was obliged to frequent its society. Although the religious life appealed to her by reason of its principles, the thought of embracing it did not enter into her mind. Indeed her way in the world seemed plain enough, as she had the duty of educating the little son with whom her marriage had been blessed. To him she devoted all her affectionate energy until he was nine years of age, when she placed him at College with the Jesuits. In the meanwhile she had been living on her estate at Bourges or at Amiens. Here she became acquainted with that remarkable character, Père Varin, who, after serving as a secular priest, then as a member of the Fathers of the Sacred Heart, had, upon the suppression of his Congregation, entered the Society of Jesus. This priest, whilst guiding her, became a most severe trial to her for years. It was not until Madame d'Houet was

nearly forty years of age that she began her appointed work by teaching some orphans at Amiens. This became the nucleus of her first establishment, which soon outgrew its locality. A few years later she opened an establishment at Nantes; then at Morbihan. In 1830 a house was opened in London; later on other communities were founded at Isleworth, Limerick (Ireland), Liverpool, Cheshire, Manchester, and Chester. In the meantime the institute had spread in France, Italy, and Savoy. To-day the order is one of the most important educators not only in France, where the law has temporarily crippled its activity, but in England, Ireland, and America. The biography is a new leaf in the glorious growth of religious and educational work of the Catholic Church; its chief lesson is perhaps to be found in the fact that charity never fails to find opportunities for new work in the midst of older religious communities; and that success is inevitably bound up with seeming failure, humiliations, contradictions, and sacrifices.

EXTRA-BIBLICAL SOURCES for Hebrew and Jewish History. Translated and edited by Rev. Samuel A. B. Mercer, Ph.D., Prof. Hebrew and O.T., Western Theological Seminary, Chicago. Longmans, Green and Co. New York, London, Bombay, and Calcutta. 1913. Pp. 190, with Maps.

The non-professional student of the Bible, and especially the priest, frequently feels the want of a book which sums up those wonderful revelations of latter days, the archeological and other finds that attest the truth of the Scriptural narrative, particularly of the Old Testament. Now and then he lights upon books like George Smith's *Assyrian Discoveries*, or *Explorations in Bible Lands* by Hilprecht, or Bliss's *Development of Palestinian Exploration*, and similar accounts. But these are not always satisfactory, because frequently they appeal either to the special student, or they are controversial in their nature, or they cover the ground only in part and so are not up-to-date. One has ordinarily to read the Biblical periodicals and keep accurate note of the successive discoveries and analyses to be well informed on such topics.

Dr. Mercer has therefore done signal service to a large class of serious though not specialist students, by supplementing the resources that throw light upon our knowledge of Bible history and its meaning. We are no longer confined to scraps that supplement the Apocrypha and the uncertain gleams from Philo, Josephus, or the Rabbinical commentaries and meagre allusions of the early Greek and Roman writers. Our author has brought together in summary

and intelligible form the extra-Biblical sources of study, opened of late years by the finds and interpretations of the cuneiform, Egyptian, and Semitic monuments. The matter is particularly valuable in the deductions which it allows with regard to Biblical chronology. In this field many lacunæ must be filled up for an intelligent reading of the Sacred Text. Dr. Mercer has not failed, so far as possible, to verify the translations to which he directs attention, such as Winckler for the cuneiform, Breasted for the Egyptian, Rogers and others for parallel passages. Each series of translations is introduced by a brief historical account, and the student is helped by tabular views of events and by chronological tables as well as by maps and illustrations. A truly useful manual for both students of history and readers of the Bible.

THE HUMAN SOUL AND ITS RELATIONS WITH OTHER SPIRITS. By Dom Anscar Vonier, O.S.B., Abbot of Buckfast. B. Herder, St. Louis. 1913. Pp. 375.

In a certain quite obvious sense all theology as well as philosophy centres in the man, the microcosm. And if in man there is, in a no less obvious sense, nothing great but his soul, the philosophy and theology of the human soul must be, if not the whole object of these supreme sciences, at least in a large measure their essentials. From this point of view the book at hand is a conspectus of the most vital truths of the highest science and the widest wisdom. It embodies at once the theology and the philosophy of the soul. In this respect it is unique. Books there are in plenty on the philosophy (that is, psychology) of the soul, and the number of studies viewed from a theological and especially a spiritual and devotional aspect is much larger. In the volume before us, however, the human spirit is studied in the light chiefly of reflective reason—including in the latter faculty theological inferences from the data of faith. .In other words, it sums up the teaching of St. Thomas, and his greater interpreters, on the nature, properties, conditions, and manifold relations of the soul, relations particularly to the higher spiritual creation. The author's purpose has been "intellectual more than devotional", but the reader who likes to base his devotional life on intellectual principles will find in the book a strong support for the meditational habit; while the preacher of solid discourses will meet here with abundant suggestive material, expressed in singularly clear and simple language. We wish to emphasize these last words, because the author's success in conveying the most abstract and abstruse ideas through a perfectly lucid style deserves special recognition.

PARADOXES OF CATHOLICISM. By Robert Hugh Benson. Longmans, Green & Co., New York. 1913. Pp. 174.

To see with equal distinctness both sides of a difficult paradox requires comprehensiveness as well as finesse of vision. To see with equal precision the harmony of the two in a single higher synthesis demands loftiness and subtlety of spirit. All these qualities of mind Mgr. Benson has long taught us to look for in any literary production that may come from his pen. If in the *Lord of the World* he discerns final failure, in the *Dawn of All* he sees no less vividly ultimate triumph. So too in *Christ in the Church* he points to the mystery of the Incarnation as illuminating the paradoxes and as solving the contrarieties which a short-sighted vision attributes to the character of the God-Man; while that same mystery he shows to be the synthesis wherein are reconciled the seeming antinomies of Christ's Kingdom on earth. It is this same point of view that dominates the present *Paradoxes of Catholicism*. The paradoxes of the Founder are the paradoxes of the Church. Peace and war, wealth and poverty, sanctity and sin, joy and sorrow, faith and reason, authority and liberty, corporateness and individualism, meekness and violence, life and death—all these couplets stand for so many antinomies calling for conciliation equally when attributed to Christ and to His Church. Needless to say that in the present book, as in its predecessor, *Christ in the Church*, Mgr. Benson accomplishes his work of mediation with that same comprehensiveness of vision, that same keen discernment, that same delicacy of feeling, which is more like tact than sight; and that same elevation of mind which characterizes all his writings on the spiritual life. The thoughts are clear-cut, bold in outline, and full of radiance cast by an imagination that is at once brilliant and subdued. It would be interesting to compare Mgr. Benson's treatment of these Christian paradoxes with the manner in which the late Mr. Charles S. Devas deals with a similar subject in *The Key to the World's Progress*. The antinomies considered by the two writers overlap and indeed are almost identical; but each author views his subject under a different light,—Mr. Devas under the light of history and his work gives us the logic of history; Mgr. Benson under the light of religious interpretation, and his work gives us a logic of certain divine modes of revelation. The two books are reciprocally supplementary; each is interesting, instructive, and inspiring.

It should be noted that the volume comprises in a condensed form the sermons delivered by the author in New York during the Lent of 1912 and in Rome during the same season in 1913.

THE TREASURES OF THE ROSARY. By the Rev. Charles Hyacinth McKenna, O.P. Introduction by Cardinal Gibbons. P. J. Kenedy and Sons: New York. 1914. Pp. 271.

The number of American priests who will welcome this volume as a keepsake and memorial of a venerable missionary is likely to be very large. Father McKenna during a long life of apostolic activity has drawn to himself the gratitude and affection of the clergy in all parts of the country. His mission sermons with their strong appeal to the hearts of men, supported by a personality of singular magnetism, have drawn converts where argument of dominant intellectual quality might have proved of no avail. But independently of this attraction, these short instructions on the Rosary have a value of their own. The custom of reciting the beads at evening devotions and at other times in our churches is widespread. Not so the habit of introducing the recital by a short reflection to give intelligent direction to the devotion itself. The Dominican Fathers at their missions open the evening Rosary prayer by a short "Rosary talk". The fruit of prayer, and the gain of the special indulgences attached to this particular form of devotion, must in a measure depend on the intelligent fervor which we put into the recital. A mechanical repetition of mere sounds of words is not only of little or no avail, but it is apt to scandalize those who do not share the method of praying as an act merely of mortification or penance. The essential virtue of the Rosary is in the meditation on the mysteries which the decades suggest. We have indeed the custom of a short announcement of the mystery before the beginning of the decade, but it is of little practical value except for those whose mind is habitually occupied with these thoughts. Hence the practice of a brief meditation offers an opportunity of which every priest should avail himself if he would render the practice of reciting the beads in public properly fruitful. The chapters here gathered together by an experienced missionary serve that purpose admirably. They begin with an exposition of the essential value of prayer, point out the power of the Rosary (the Our Father and Hail Mary) to awaken in the soul proper sentiments of reverence, gratitude, and devotion to God; then they take up the different mysteries one after another. The volume concludes with the explanation of the Salve Regina, a list of the indulgences attached to the recital of the Rosary, and a brief account of the Confraternity of the Rosary. The material properly disposed would aptly serve for a course of May devotions, or for instructions to sodalities.

PARISH SERMONS ON MORAL AND SPIRITUAL SUBJECTS for all Sundays and Feasts of Obligation. By the Rev. Walter Elliott of the Paulist Fathers. New York: The Paulist Press. 1913.

The Paulist Sermons are known the world over in translations as well as in the original English, for their practical terseness, richness of thought, and brevity. Father Elliott is a peer among his brethren, and his sermons need no recommendation. We would direct particular attention to this volume, however, as the mature product of a long life of active service in the mission of preaching pastoral sermons. These sermons and homilies answer the needs of our time and country. They will not disappoint the average priest who finds himself obliged to lean upon an experienced brother for suggestions of thought and simple form. There is abundance of material, for there are several topics for each Sunday and holiday of obligation. There is too a note of deep spiritual appreciation in the manner in which the venerable priest, who knows how to touch the sinner's heart, sets forth his appeals to the common sense of the simple man in the pew.

Literary Chat.

Though the clergy may not be supposed to have a personal interest in the mechanism of finance, their professional position, if not vocation, may make an intelligent acquaintance therewith a desirable, to say the least, accomplishment. A recent brochure entitled *Speculation on the New York Stock Exchange*, by Algernon Osborne, Instructor in Economics and Industry in the University of Pittsburgh, will be found serviceable in this connexion. The functions generally ascribed by economists to a stock exchange are: 1. to direct the flow of capital into investments; 2. to "discount" future events by indicating general economic prosperity or decline by the course of stock exchange prices, so that those prices may serve as a barometer for the guidance of the business world. Mr. Osborne concludes "that the New York Stock Exchange acting through the speculators who deal in accordance with its rules and customs is not fitted for the performance of these functions". The evidence for this indictment is drawn chiefly from the author's investigation into the methods of the institution personally pursued from September of 1904 to March of 1907. The results of that investigation are given in the work mentioned, as are also the remedies proposed to secure the proper performance of the functions indicated. The brochure is No. 137 of the Columbia Studies in Economics. (Longmans, Green & Co., New York.)

Priests with us do not feel themselves frequently called upon, as they do in some European countries, to preach on the existence of God. Atheism is comparatively unprevalent. Nevertheless it may be desirable from time to time to re-present the arguments for theism, and though books on the subject are not lacking in English, those to be found in the French language are more suggestive oftentimes by reason of their directness and clarity of thought. Such for instance is a series of apologetic conferences entitled *L'Athéisme et l'Existence de Dieu*, by the Abbé Catteau (Paris, Téqui). There are twelve

discourses comprising less than three hundred small pages so that the conferences have the merit of relative brevity and pointedness of thought, apt illustration, and beauty as well as force of diction.

German catechisms are wont to be precise in definition, and philosophical as well as practical in method. An example of this will be found in a small volume entitled *Vollständige Katechesen zur Lehre vom Glauben*, by Franz Kapler. The statement and exposition of the truths of faith are remarkably clear, while the clever method whereby through pertinent questioning the child's interest is awakened and sustained proves the author to be a master in pedagogy (Herder, Freiburg and St. Louis). In this connexion might be recommended to instructors of children a little volume entitled *The Holy Sacrifice* of the Mass explained in the form of questions and answers by the Rev. Joseph Baierl. The book is designed for use in schools and certainly children trained by such an instrument can hardly fail to assist intelligently and devoutly at the Holy Sacrifice. (Heindl, Rochester, N. Y.)

A pocket booklet that might profitably be placed in the hands of Spanish-speaking youth in this country is *La Verdadera Dicha*, by Padre Eutimo Tamalet. It comprises short instructions for the young together with a collection of appropriate devotional exercises. It is an attractive little manual and by its aid the boys and young men who come in such numbers from Spanish-America to our colleges might preserve the consciousness that their Catholic faith and practice alone will keep them in the way to "true happiness". Unfortunately they too often forget or disregard the fact. (Herder, St. Louis.)

It was to be expected, because demanded, that with the progress of the lay-retreat movement the methodology therefor would develop and be given systematic expression. This accordingly has been accomplished by the Abbé le Camus in a recent volume, *Rétraites Fermées: Nature, Organisation, Direction.* (Paris, Téqui, 1914.)

The qualification *fermées* is used to distinguish the real *secluded* retreat from the spiritual exercises carried on in public (*ouvertes*) *missions.* The author, being himself in charge of a house of retreats, writes with experience and his suggestions will prove valuable both to those who organize, conduct, and make retreats.

Whether the History of Philosophy may best be taught with the aid of a text-book written in Latin or in the vernacular is a debatable question, for both sides of which plausible arguments can be adduced. Probably the practice, if not the weightier arguments, would favor the English text-book. However, should Latin commend itself as the more suitable medium, a recent work in that language could be summoned as an able champion for Roman efficiency. The work in point bears the title *Historia Philosophiae* "Scholarum usui accommodata". The author is Dom Ramirus Marcone, O.S.B., professor in the Benedictine College of St. Anselm, Rome. It would not be easy to find a book of its class in which the essentials of philosophical systems are more succinctly and clearly presented and their logical as well as chronological relations made manifest. Thus far but one volume (pp. 364), which comprises ancient philosophy, Oriental and Greek, has been published. Two more volumes "duobus annis immediate sequentibus succedent". The completion of the entire work will give an opportunity for a more detailed estimate of its value. In the meantime we cannot recommend the present portion too warmly. It is both solid and luminous and quite abreast with the best literature on the subject. (Rome, Desclée.)

Similar commendation may be extended to a recent brochure by another professor in the same Benedictine institution of learning. The opuscle bears the title *De Cognitione Sensuum Externorum*, by Fr. Joseph de Gredt, O.S.B.

(Rome, Desclée). The author is well known to students of philosophy by his able work *Elementa Philosophiae* (2 vols., Herder), which has previously been reviewed in these pages, and it will be no slight praise to say here that the recent *opus minus* reflects the merits of the preceding *opus majus*. The author has undertaken a psychological study of the sensuous powers with a view to establish their objective validity—psychology in the service of criteriology; about one-third of the volume being devoted to the former, and two-thirds to the latter. This is not the place to discuss the author's arguments for the objectivity of what are called sensible qualities, primary and secondary, the *communia* and the *propria sensibilia*. Those whose interest it is to do so may be referred to the brochure. Fr. de Gredt's opinion differs from that which Fr. Gründer, S.J., defends in his book *De Qualitatibus Sensibilibus*. The student will do well to compare the two works. Each protagonist "puts up" a strong fight for his side of the controversy.

The most recent addition to the "Scripta Pontificii Biblici" is *De Demoniacis in Historia Evangelica*, "auctore Joanne Smit, Ph.D., S.T.D., Rerum Bibl. Doctore". It contains a thorough exegetical-apologetical dissertation on the cases of demoniacal possession recorded in the Gospels. Apart from its apologetical value it throws some light on spiritistic phenomena, about which one hears not a little in these latter days. A more extended account of the book will appear in a future number of the REVIEW. (Rome, Bretschneider, via dei Tritone.)

We miss greatly a Catholic sociological Review. Those who read French find in *Le Mouvement Social* an organ which to some extent supplies for our deficiency in English. It is, as its subtitle indicates, a "Revue Catholique Internationale", though of course its leading papers are written chiefly in view of social and political conditions prevailing in France. On the other hand, its survey of *la vie sociale* embraces most of the nations of Europe. If Catholic social activity in our own country does not come under its range, the absence is not to be attributed to the reviewer's short-sightedness. Catholic social activities in this country are as yet not so well organized as they are in Europe. (Rheims, *Action Populaire*.)

Now and again, even at this comparatively late date, one is asked, What is Modernism? It is only when made thus to stand up and "deliver the goods" that one comes to recognize one's limitations, at least in this direction. It is easy enough to resent the belated (literally, the preposterous) demand upon your few poor ideas; or to give some vague reply which honestly doesn't satisfy yourself any more than it does the querist. You may, if you like, refer the latter to the *Lamentabili* or the *Pascendi*, or you may give him to read the well-known *Catechism on Modernism* drawn up from those authoritative sources. However, there has just been published by Sands & Co., London (Herder, St. Louis), a small volume which helps to clarify one's mind on the matter and which may profitably be placed in the hands of any chance inquirer for information. The title is *Modernism and Modern Thought*, by Fr. Bampton, S.J. There are not many more than one hundred pages in the booklet, divided up into seven lectures. The subject is not "exhaustively" treated, but enough is said to supply the average Catholic reader with what he needs "for his instruction and warning".

Pustet (N. Y.) publishes *Mensis Eucharisticus*, a small and neatly bound volume containing Eucharistic and liturgical exercises before and after Mass for priests. The subject-matter is divided to cover four weeks, the first consisting of meditations on the perfections of the Most Holy Trinity; the second, on the Incarnate Word; the third, on the prerogatives of Our Blessed Lady, and the fourth, on the hierarchies of heaven. Special exercises for seasons like Advent and particular feasts are added. The book is likely to be of service to priests who are in the habit of making the "hour of adoration" in connexion with their Mass.

Max Springer's *Psalmi Vesperarum et Completorii* for Sundays, double Feasts, and the Office of the Dead, have to the great relief of many organists been translated from the Gregorian into modern notation. Whilst the title of the volume is both Latin and German, the contents are of course all Latin and therefore serviceable for any church. The price (55 cts.) for the bound volume is very reasonable. (Fr. Pustet, N. Y.)

A popularly written pamphlet of thirty pages on *Catholic Temperance*, by Father C. P. Baron, of Yorkville, Indiana, aims at promoting unity of efforts among right-minded Christians to banish the "alcohol vice". As the writer points out, Catholics lose nothing and gain much by promoting the organized crusade carried on for the purpose of purifying public morals, and weakening the health-destroying traffic that corrupts the homes of our people.

There are few books that will prove more effective in the hands of a priest who wishes to make Christian truth accessible to non-Catholics, than Colonel Turton's *Truth of Christianity*, to which we have directed attention before. Even if it were less admirably clear in the logical directness of its argument and the appositeness of its illustrations, the fact that the volume is from a layman speaks in its favor as an impartial plea. The book is in its eighth edition (thirtieth thousand) and deserves to be circulated throughout the country as a manual of Christian evidences. (Putnam's Sons, N. Y.)

The Four Gates is the ingenious title under which Father Edward F. Garesché, S.J., introduces a series of rhythmic chants and reflections which are calculated to lead the lover of truth and poetry to the realization of heavenly beauty.

"Four are the gates
To the splendors immortal,
Which the slow Hours swing
Open and close.
'Tis Heaven that waits
Just past the portal
Of Summer and Spring,
Of Autumn and Snows."

Images of the seasons, of Bethlehem and Calvary, of the Madonna's crown and Corpus Christi, of Even and Dawn, vary with brief stories of the saints told in unaffected verse. They make the handsome volume a pretty pilgrim-shell wherewith to dip up the water from the "Saviour's fountains", on the weary journey to heaven. (P. J. Kenedy and Sons, N. Y.)

There are so many good foreign books spoiled by their passage into English that it is a real pleasure to come across such a perfect piece of work as that which has recently appeared under the title of *The Chief Sufferings of Life and their Remedies*, by Abbé Duhaut (Père Georges Ephrem, O.C.D. Translated by A. M. Buchanan, M.A. New York, Benziger Bros. Pp. 264). With a modesty not always exhibited in similar undertakings the translator says not one word about self, the motive for introducing the book into English, the value of the original, and so on. *Ipsum opus laudat artificem.* Our English tongue is the richer for possessing such a book. It makes clear the value of suffering and sorrow, even though it does not quite solve their mystery. It inspires courage, consoles, and comforts. Here and there indeed one meets with an exaggeration which it might be well to lessen in the future edition that ought to be called for. For instance, it is hardly true to say that "as long as a man is free from pain he is the slave of egotism, the source of all that is mean and base in human nature. He thinks of himself and loves himself; his whole existence is self-centred" (p. 10). Again: "Your desire to avoid suffering is unworthy of a Christian, and a prayer for its removal ought to be addressed not to God, but to the devil, who is

capable of granting it and of cruelly misleading you, by requiring you in return to renounce God for his sake. Wait a while, and do not fling yourself upon the good things of this life, as if there were nothing beyond them" (p. 27). Utterances like these are wild and untrue, pardonable possibly under the rush of perfervid emotion, but not fit to be set down in cold type. Moreover, they frustrate the very purpose for which the book was written,—to encourage and strengthen. Few indeed could bear suffering if it were not permissible to pray, with the Man of Sorrows, that the chalice might be removed, even while the spirit be prompt to drink, though the weak flesh shrink from the task.

The papers on Bergson contributed last year by Fr. Thomas Gerrard to the *Catholic World* have recently been put together in a neat little volume entitled *Bergson: An Exposition and Criticism from the Point of View of St. Thomas Aquinas* (London: Sands & Co.; St. Louis: Herder. Pp. 220). The snarl of an ill-natured reviewer in a London paper to the contrary notwithstanding, *there is a very good reason* for the collection of these articles in book form. They are, so far as we are aware, the only critique of Bergson by a truly Catholic writer to be found in English. Now in view of the fact that Bergson is at present probably the most widely read and perhaps most influential philosopher in the world, outside Catholic schools, there ought to be room surely for *one* Catholic estimate of the brilliant subtle French thinker. It may well be that, even should the Bergsonians not consider themselves refuted by the book before us, the book has none the less other obvious reasons for existence. As to the "Thomism" not being "particularly good",—upon that there will be grounds for differences of opinion. At any rate, Catholic readers who wish to be *au courant* with present philosophical tendencies and who have not the time or intellectual preparedness to study Bergson, will find Fr. Gerrard's neat little volume illuminating and suggestive.

To be able to talk intelligibly and interestingly to children is a gift which every priest does not possess in an eminent degree. Every one, however, who really loves children, and most normal grown-ups do, has enough of the natural gift to be cultivated by attention and practice. *The Little Talks to Children preparing for Holy Communion*, recently published by Herder (St. Louis, Mo.), are suggestive models for imitation. They are plain, sensible, and withal interesting. Nine in number, with eight short pages to each, they are not too long. The author modestly withholds his name, but here's a sample of his style and *le style c'est l'homme*: "Sometimes, my dear children, a man takes an automobile and races it around a track. He does not race with another machine, but runs it around alone, as fast as he can, to see whether he can make it go faster than any other machine ever went. That's what is called 'racing against time'. Now that's the way some children say their prayers, and especially the Act of Contrition. They say it just as fast as they can, as if they were trying to say it faster than anybody else ever did, and they don't seem to think at all of what they are saying. They race against time. Now, that isn't right, and I am afraid that the Act of Contrition said by some is worthless, it is of no account before God." Big children take notice!

Books Received.

THEOLOGICAL AND DEVOTIONAL.

JESUS CHRIST, PRIEST AND VICTIM. By Père S.-M. Giraud, Missionary Priest of Notre Dame de la Salette, author of *The Spirit of Sacrifice and the Life of Sacrifice in the Religious State*. Translated by W. H. Mitchell, M.A. Benziger Bros., New York. 1914. Pp. xxxviii-354.

THE VIGIL HOUR. A Manual of Approved and Indulgenced Prayers suitable for the Growing Devotion of the Public Hour of Adoration before the Blessed Sacrament. By the Rev. S. A. Ryan, S.J. Benziger Bros., New York. 1913. Pp. 125. Price, $0.05.

PRAELECTIONES DOGMATICAE quas in auditorum suorum usum exaravit Iosefus Grendel, S.V.D., S. Th. Dr. eiusdemque in Studio Generali S.V.D., ad S. Gabrielem prope Vindobonam Lector. Tomus I: De Deo Uno et Trino. Sumptibus ac typis Domus Missionum, Steyl ad Mosam; Society of the Divine Word, Techny, Ill. 1912. Pp. xxxi-781. Pretium, $2.70.

MISSIONS-PREDIGTEN. Unter Mitwirkung anderer Ordensmitglieder herausgegeben von Robert Streit, O.M.I. Th. I. Berufung der Heiden. Approb. Erzb. von Freiburg. B. Herder, St. Louis, Mo. Pp. 145. Price, 65 cts.

IM MORGENLAND. Reisebilder von Dr. Paul Wilhelm von Keppler, Bischof von Rottenburg. Mit 17 Bildern. Freiburg Brisg. B. Herder, St. Louis. Mo. Pp. 240. Price, $1.10.

CASUS CONSCIENTIAE. Ad Usum Confessariorum compositi et soluti ab Augustino Lehmkuhl, S.J. Duo Volumina. Editio quarta correcta et aucta. Friburgi Brisg. B. Herder, St. Louis, Mo. 1913. Pp. 578 and 614. Price, $5.40.

L'ASCÉTISME CHRÉTIEN pendant les trois premiers siècles de l'Église. Par F. Martinez. (6, *Études de Théologie Historique.* Publiée sous la Direction des Professeurs de Théologie à l'Institut Catholique de Paris.) Gabriel Beauchesne, Paris. 1913. Pp. ix-208. Prix, 5 *fr.*

RETRAITES FERMÉES. Nature, Organization, Direction. Par M. l'Abbé Henri Le Camus, Directeur de la Maison de Retraite de Notre-Dame du Bon-Conseil. Pierre Téqui, Paris. 1914. Pp. viii-229. Prix, 2 *fr.*

L'ATHÉISME ET L'EXISTENCE DE DIEU. Conférences Apologétiques. Par l'Abbé E. Gatteau, Docteur en Théologie. Pierre Téqui, Paris. 1913. Pp. xii-282. Prix, 2 *fr.* 50.

INTRODUCTION À L'UNION INTIME AVEC DIEU. Par le R. P. Dumas, de la Société de Marie. (*L'Imitation de Jésus-Christ.*) Troisième édition. Pierre Téqui, Paris. 1913. Pp. xxxii-555. Prix, 3 *fr.*

SOYONS APOTRES! Par Mgr. J. Tissier, Évêque de Châlons-sur-Marne. Nouvelle édition. Pierre Téqui, Paris. 1914. Pp. xx-481. Prix, 3 *fr.* 50.

PRAELECTIONES DE LITURGIIS ORIENTALIBUS habitae in Universitate Friburgensi Helvetiae a Maximiliano, Principe Saxoniae. Tomus Secundus continens Liturgias Eucharicticas Graecorum (exceptis Aegyptiacis). Friburgi Brisgoviae: B. Herder. MCMXIII. St. Louis, Mo. Pp. 361. Price, $2.60.

EHRENPREIS. Eine Festgabe fuer Erstkommunikanten. Aus Beitraegen mehrerer Mitarbeiter zusammengestellt von Helene Pages. Mit Approbation des Ersbischof's von Freiburg. Illustrirt. Freiburg Brisg.: B. Herder, St. Louis, Mo. Pp. 243. Price, $0.90.

LITTLE TALKS TO CHILDREN PREPARING FOR HOLY COMMUNION. B. Herder St. Louis, Mo. 1914. Pp. 78. Price, $0.15.

TRACTATUS DE CASIBUS RESERVATIS NECNON DE SOLLICITATIONE ET ABSOLUTIONE COMPLICIS. Auctore Aloysio de Smet, S.T.L., Eccl. Cath. Brug. Canonico ad Honores, in Majori Seminario Brugensi Theologiae Professore. Car. Beyaert, Brugis. 1914. Pp. xv-221. Pretium, 3 *fr.* 30.

PREDIGTEN UND ANSPRACHEN zunächst für die Jugend gebildeter Stände. Von Msgr. Dr. Paul Baron de Mathies (Ansgar Albing). Dritter Band: Predigten an sechs Sonntagen nach Epiphanie, vom fünften Sonntag nach Pfingsten bis zum Advent, Mariä Lichtmess und Mariä Himmelfahrt nebst dreizehn Gelegenheitsreden. B. Herder, St. Louis. Seiten x-456. Preis, $1.65.

WALLFAHRTEN ZU UNSERER LIEBEN FRAU. In Legende und Geschichte. Von Stephen Beissel, S.J. Mit 124 Abbildungen. B. Herder, St. Louis. Seiten xii-514. Preis, $4.20.

PHILOSOPHY.

MODERNISM AND MODERN THOUGHT. By Father Bampton, S.J. London: Sands and Company. B. Herder, St. Louis, Mo. 1914. Pp. 117. Price, $0.60.

BERGSON: AN EXPOSITION AND CRITICISM from the point of view of St. Thomas Aquinas. By Thomas J. Gerrard. London and Edinburgh: Sands and Co. B. Herder, St. Louis, Mo. 1914. Pp. 208. Price, $0.90.

THE HUMAN SOUL and its relations with other Spirits. By Dom Anscar Vonier, O.S.B., Abbot of Buckfast. Approb. B. Herder, London and St. Louis, Mo. Pp. 368. Price, $1.50.

LA FEMME CHRÉTIENNE ET LA SOUFFRANCE. Lettre de S. G. Mgr. Duparc, Évêque de Quimper. Par M. l'Abbé Henri Morice. Pierre Téqui, Paris. 1913. Pp. xv-263. Prix, 2 *fr.*

MADAME DE COSSÉ-BRISSAC. Fondatrice du Monastère des Bénédictnes du Saint-Sacrement de Craon. Par Dom M.-J. Couturier, O.S.B. Pierre Téqui, Paris. 1914. Pp. vii-280. Prix, 3 *fr.*

LE MIRACLE ET SES SUPPLÉANCES. Par le Père E. A. de Poulpiquet, O.P. Gabriel Beauchesne, Paris. 1914. Pp. 321. Prix, 3 *fr.* 50 *net.*

MANUEUL DE SOCIOLOGIE CATHOLIQUE d'après les documents pontificaux. Á l'usage des Séminaires et des Cercles d'études. Par M. le Chanoine P. Poey. Gabriel Beauchesne, Paris. 1914. Pp. x-547. Prix, 5 *fr.*

PASCALS "PENSEES" (GEDANKEN). Herausgegeben von M. Laros. (Sammlung Kösel, Bandchen 67/68.) Jos. Kösel, Kempten und München. 1913. Seiten xl-291. Preis, 2 *M.*

HISTORY.

THE EARLY CHURCH IN THE LIGHT OF THE MONUMENTS. A Study in Christian Archaeology. By Arthur Stapylton Barnes, M.A., University College, Oxford; Trinity College, Cambridge; Chamberlain of Honor to H. H. Pius X, Corresponding Member of the Sociéte Archéoloigque de France and of the Arcadia of Rome. With illustrations. Longmans, Green & Co., New York and London. 1913. Pp. xx-223. Price, $1.50 *net.*

THE HISTORY OF THE POPES DURING THE LAST FOUR CENTURIES. By Leopold von Ranke. In three volumes. (Nos. 36, 37 and 38 of *Bohn's Popular Library.*) London, G. Bell & Sons; New York, The Macmillan Co. 1913. Pp. xix-548, vii-573 and xii-500. Price, $0.35 per vol.

ROMA. Ancient, Subterranean, and Modern Rome in Word and Picture. By the Rev. Albert Kuhn, O.S.B., D.D. With Preface by Cardinal Gibbons. Part II. With 938 illustrations in the text, 40 full-page inserts and 3 plans of Rome. Benziger Bros., New York. 1913. Complete in 18 parts, published bi-monthly. Price, per part, $0.35.

ST. LOUIS, KING OF FRANCE. B. Herder, St. Louis, Mo.; Sands and Company, London, Edinburgh and Glasgow. 1913. Pp. 264. Price, $1.25.

GOETHE. Sein Leben und seine Werke. Von Alexander Baumgartner, S.J. Dritte neu bearbeitete Auflage besorgt von Alois Stockmann, S.J. Bd. II. (Schlussband): Der Altmeister von 1790 bis 1832. Mit Titelbild. Freiburg Brisg. B. Herder, St. Louis, Mo. 1913. Pp. 742. Price. $4.00.